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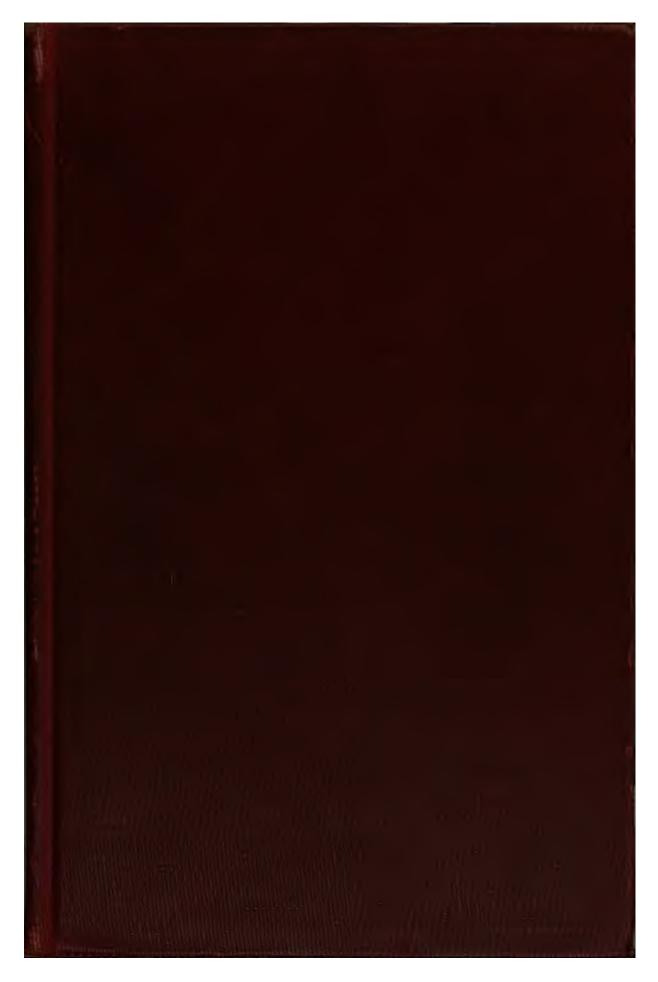
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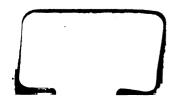


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NOTES

ON

CHINESE LITERATURE:

WITH

INTRODUCTORY REMARKS

ON THE

PROGRESSIVE ADVANCEMENT OF THE ART;

AND A

LIST OF TRANSLATIONS FROM THE CHINESE INTO VARIOUS EUROPEAN LANGUAGES.

By A. WYLIE,

Agent of the British and Foreign Bible Society in China.

NEW EDITION.

Shanghai:

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1901.

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PREFACE.

Most students of Chinese literature, at the commencement of their career, must have felt themselves frequently arrested in their readings, by the occurrence of proper names, and quotations from books, to which they could find no clue without the assistance of a native scholar; and it may be, were unconscious of the fact that they were dealing with the names of books, persons or places. To furnish the means of alleviating, if not of overcoming such a difficulty, is one of the main objects of the following pages. The ground it is true is not altogether unoccupied; several works have appeared from time to time on Chinese Bibliography; but they have been so limited in the extent of their subject, or are now become so rare, that the present treatise can scarcely be deemed superfluous, or a mere repetition of what has been done before.

The "Catalogus librorum bibliothecæ regiæ Sinicorum," is a complete list by Fourmont, of the Chinese books in the Royal Library at Paris, with copious explanatory details; containing much information doubtless, but so full of errors as to make it a very unsafe guide to the uninitiated. It is appended to his "Linguæ Sinarum Grammatica," pp. 343-511, and was issued at Paris in 1742. This work has been charged, and justly so, with numerous and glaring defects; but if we consider the state of Chinese studies in Europe when the author wrote, before the publication of the "Memoires" of the missionaries, or De Mailla's translation of Chinese History, and with scarcely any of the numerous aids that later students have enjoyed, we have reason rather to wonder at what he was able to accomplish, and that he did it so well. Sir John F. Davis tells us indeed, "that Fourmont merely compiled the materials which were sent to him by the French missionaries." * That Fourmont was chiefly indebted to the missionaries, for what progress he was able to make in the language, seems most probable; but that a man could issue a large tome like his folio Grammar and "Meditationes Sinicæ," without some pretention to a knowledge of the language, is difficult to believe.

[&]quot; Chinese Novels, translated from the Chinese," p. 41. London, 1822.

This was the only catalogue of that library, however, till 1816, when the Minister of the Interior requested Abel Rémusat to take the matter in hand. The latter accepted the invitation con amore, and the following year inserted a comprehensive essay on the subject, in the "Annales Encyclopédiques." The same was published separate at Paris in 1818, with the title-"Mémoire sur les livres Chinois de la Bibliothèque du Roi, et sur le plan du nouveau Catalogue dont la composition a été ordonnée par S. Ex. le Ministre l'Intérieur; avec des remarques critiques sur le Catalogue publié par F. Fourmont, en 1742. Par M. Abel-Rémusat." This is replete with information of a special character, but the remarques critiques upon his predecessor are severely cutting Even Rémusat however, with the additional light of three quarters of a century, and a rare capacity for such studies; albeit his talents have secured him a lasting reputation, and made him the founder of the modern school of Sinology, yet in his strictures on Fourmont he is not beyond the reach of His essay was reproduced almost verbatim in the second criticism. volume of his "Mélanges Asiatiques," in 1826, under the title "Sur les livres Chinois de la Bibliothèque du Roi," with a supplementary article, in which he states the extended form his bibliothecal labours had assumed, Messrs. Reinaud, Bournouf, Lassen, Quatremère, and others of the first orientalists of the day, being associated with him in the work.

I do not know to what extent the labours of these savants have been given to the public, nor have I had an opportunity of examining the "Notices et Extraits des manuscrits de la Bibliothèque du Roi," * but I presume that collection must contain much interesting information from their pens.

When the nucleus of the Chinese collection in the Royal Library at Berlin was formed, in the latter half of the 17th century, a Latin catalogue of the books, on a single sheet, was published by Andrew Müller the curator, which has now become an excessive rarity. The same author published a second part of his list in 1683. The library having been augmented from time to time, a catalogue with most elaborate details, and rare extracts, was completed by Jules Klaproth in 1812. This was published in Paris ten years afterwards, with the title—"Verzeichniss der Chinesischen und Mandshuischen Bücher und Handschriften der

^{*} The publication was begun in 1787, and I find by Duprat's sale catalogue in 1854, the 17th volume was then in the press. Probably several more volumes are now added to the series.

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Königlichen Bibliothek zu Berlin." Of this writer it has been said, that there were few questions of literary or historic interest regarding the East, in which he did not take a part, and almost every subject he touched, he did so to the benefit of science. His various writings on oriental bibliography, have thrown light on some abstruse questions, and enriched that class of literature with many facts which were not generally known before. In the catalogue in question, he has contrived to exhibit a great amount of that erudition with which his mind was so richly stored.

Since the publication of the last-named work, much having been added to the collection, Professor Schott of Berlin made a catalogue of the more recent acquisitions, as a continuation of that of Klaproth. This was published at Berlin in 1840, with the title—"Verzeichniss der Chinesischen und Mandschu-Tungusischen Bücher und Handschriften der Königlichen Bibliothek zu Berlin. Eine Fortsetzung des im Jahre 1822 erschienenen Klaproth'schen Verzeichnisses." Although this has not got the polyglott embellishments of Klaproth's work, there is a great amount of curious and useful information in it.

A very considerable Chinese library exists at St. Petersburg, of which Father Avakum, formerly a missionary at Peking, drew up a list, included in his account of the Asiatic Library, which was published in 1843. The translation of the title runs thus:—"Catalogue of the books, manuscripts, and charts, in the Chinese, Manchu, Mongol, Tibetan, and Sanscrit languages, in the library of the Asiatic department."* His descriptions are said to be short, and so very general, that they throw little light on the subject.

In 1852, a thick octavo volume was published in French, by Dorn, with the title—"Catalogue des Manuscrits et Xylographes Orientaux de la Bibliothèque Impériale publique de St. Pétersbourg." This is executed with a good deal of care, but it has not been accessible to me for consultation.

The "Catalogus librorum manuscriptorum Japonicorum a Ph. Fr. de Siebold collectorum, annexa enumeratione illorum, qui in Museo Regio Hagano servantur," by Siebold and Hoffmann, is a descriptive list of the Japanese books in the Royal Museum at the Hague, published at Leyden in 1845. A great part of these are merely Japanese editions of Chinese works; but the compilers of the catalogue have given the

^{*}The original title may be thus transcribed:—"Katalog knegam rukopesyam e kartam na Ketaeskom, Mantchshurskom, Mongolskom, Tebetskom, e Sanskretskom yasuikach, nachodyashtshemsya v' bebliotek Asiyutskago Departamenta."

Japanese pronunciation of the titles, which would be unrecognizable to the mere Chinese student, were they not given also in the original character at the end. The explanatory details are brief, and in many cases there is nothing beyond a simple translation of the title.

The "Catalogue of the Chinese Library of the Royal Asiatic Society," by the Rev. S. Kidd, is a bald collection of titles, scarcely worth mentioning.

On the death of Klaproth, when his books were to be sold by auction, the second part of the catalogue was compiled by C. Landresse, with the title—"Catalogue des Livres composant la Bibliothèque de feu M. Klaproth. Deuxieme Partie," Paris, 1839. This contains about three hundred Chinese, Manchu, and Japanese books, with interesting notes on each book, and a preliminary notice regarding the collection.

A treatise by Professor Schott, issued at Berlin in 1854, with the title—"Entwurf einer beschreibung der chinesischen litteratur." is a learned contribution to the subject in question, well worth the perusal of every student in that department. The philosophic views of the writer, and his extensive acquaintance with the literature of the East, make him an authority to be respected; and there are probably few who can form a juster estimate of the true character and value of the productions of the press of China.

Such are the principal works as far as I know, that have been written on Chinese Bibliography, in European languages; and although I have had most of them by me, my obligation is merely such as to call for the most general acknowledgment. Indeed they cover but a small portion of the field occupied by this treatise; and while they shew a remarkable amount of scholarship,-which is not the thing aimed at here,—their authors were necessarily confined within such limits, as it is not advisable for a resident in China to restrict himself to. Still the present essay is not by any means intended to be exhaustive. The books named are but a small selection from the mass; and anything like a complete list of the native literature is a work that still remains to be accomplished. By far the greater portion have been described from actual examination; but a number of important works which were not accessible to me, have been notified, from records in other Chinese publications. To the imperial catalogue Kin ting szé k'oó tseuén shoo tsung muh I am chiefly indebted; and it will be no disparagement to this essay, to say that I have generally been guided in estimating the characters of the various books which are noticed by the views set forth

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in that masterly composition. The arrangement followed has been almost entirely after the plan of that work, a plan commended by Rémusat,* whose literary taste few will be disposed to question.

For the publications of the early Jesuit missionaries, a special source of information has turned up. A Chinese tract without date, entitled 是故信息 Shing keaóu sin ching, "Evidences of the Holy Religion," signed by two native converts as the authors, gives a series of short notices of all the Jesuit missionaries to China, down to the year 1681; with the several publications issued by each. This part of the tract was translated into Latin by Philip Couplet, and published at the end of his "Astronomia Europæa," in 1687, under the title "Catalogus Patrum Societatis Jesu. Qui post obitum S. Francisci Xaverii ab Anno 1851, usque ad Annum 1681. In Imperio Sinarum Jesu Christi Fidem propugnarunt, ubi singulorum nomina, ingressus, predicatio, mors, sepultura, libri Sinicè editi recensentur." This has given me a clue to the authors of most of the books published by the Jesuits within that period.

In De Murr's "Litteræ patentes Imperatoris Sinarum Kang-hi," there is also a classified list of the scientific productions of the Jesuits, with the title "Catalogus librorum mathematicorum, physicorum et philosophicorum, since scriptorum editorumque a Missionariis Jesu;"† but this is not near so full as Couplet's list.

This work was undertaken at the suggestion of a veteran sinologue, who finished his earthly course more than ten years past. The greater portion was in print when I left China on a visit to England in 1860; but was then necessarily laid aside. On my return to Shanghai in 1864, the pursuits which occupied me being unfavourable to the prosecution of such work, I had no intention of resuming it for the time. Copies of what was done, however, having fallen into the hands of some of my friends, I was repeatedly urged from various quarters to complete the treatise; which has now been carried through at leisure intervals.

While engaged on the earlier pages I had the use of a tolerably extensive Chinese library, a great part of which is no longer at my service; and the mechanical facilities for passing them through the press were such as I have not now at command. The latter consideration, however, is greatly counterbalanced by the assistance I have received from W.

^{• &}quot;Melanges Asiatiques," Vol. 2, p. 389.

[†] Couplet's catalogue and this have been recently republished in China by lithography, in a 4to. brochure,

Gamble, Esq., the Superintendent of the American Presbyterian Mission Press at Shanghai, who has shewn a friendly interest in forwarding the work. It has been a great advantage, moreover, to have the use of the font of small Chinese type, with which the Appendix and Indexes are printed. This font, which has been recently completed, is entirely the result of Mr. Gamble's unwearying enterprise, and will prove the most convenient type for European book-work of any that has yet been cast.

Conscious of many defects in the treatise, and feeling that those who may take the trouble to peruse it, will discover others, I commend it to the indulgence of Sinologues; and shall be gratified if it should prove any assistance to those who would explore the literature of a third part of the human race.

A. WYLIE

SHANGHAI, 18th July, 1867.

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INTRODUCTION.

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THERE is a tradition among the Chinese, that an ancient sage named Tsangkëë was the inventor of their written character; but if we admit the fact, there is very little to be gathered from it; for it is too much to believe that any memorial of the event should have been handed down to subsequent ages. An attempt to determine the period when writing was first used in China, offers little prospect of satisfactory result; the probability being well sustained, that it was imported by the early settlers from the west.

It is needless to refer to the rude device of knotted cords, for the purpose of aiding the memory, which we have no evidence of having ever been used by this people. Nor will it cast much light on the question, to adduce the mysterious symbols of the Yih king; for notwithstanding the repeated affirmations of native scholars, it is difficult to see how such could have been the nucleus of any system of ideographic writing.

The grotesque figures of the Shang and Chow inscriptions still extant, although they point to an elementary stage in the graphic art, yet offer too great a resemblance to the hieroglyphics of the west, to claim for them an independent origin. With such instrumentality, we can scarcely imagine any great development in the art of recording the impressions of the mind; but we are not sure that this was the only kind of writing in use, even at the period referred to; for it is quite possible that the antique form may have been preserved in the stone and metal inscriptions, while a more current hand served the wider necessities of general usage; a practice which exists to some extent at the present day.

The custom prevalent during the Chow, of piercing the characters on slips of bamboo, was not calculated to encourage a great extension of the art; but such appears to have been the usual form of the records of that age. Tradition ascribes the invention of the hair pencil to the 3rd century B. C., but it is believed that something of the kind was in use in earlier ages.*

^{*}There are not wanting idle legends, to supply the lack of direct information, regarding the introduction of the use of the pencil in writing. Thus 成公級 Ching-kung Suy, a writer under the 晉 Tsin, in an essay entitled 囊故策赋 Ke koo peih foo, tells us that—"Tsang-këë, who was miraculously born with four eyes and gifted with unwonted intelligence, while pondering over the art of writing, made a black rhinoceros-horn stem tipped with ivory, on which he glued some of the downy beard of a certain grass, and bound it five times round with a threefold cord," such being the type of a pencil. The 物质 Wuh yuen, says.—"Fo-he at first cut his characters with wood; a practice superseded by Heen-yuen, who traced the writing with a knife; and this lasted till the time of the sage

Notwithstanding all impediments however, there can be little doubt of the existence of many written documents which have passed into oblivion, leaving no name and scarcely a trace behind. Such may have contributed to the composition of the earliest works now extant. The names of a number of books have been handed down to us from remote antiquity, of which we know little or nothing more. Some of these have their spurious representatives, which having survived to the present day, are now independently entitled to rank as ancient works; while others of a similar origin have shared the fate of their genuine prototypes.

That a small section of the existing literature justly claims an origin as early as the Chow, we have evidence sufficiently satisfactory. A few fragments there are, ascribed to an age prior to Confucius; but it is right to say that their genuineness has been impugned.

Four at least of the Classics may be accepted as having issued from the hands of the sage, and it is almost certain, that for three of them, the Shoo, the Sho and the Yih, a great part of the materials existed previously; while for the Ch'un-ts'ew, his own especial composition, he must have been largely indebted to the state archives. It is natural to think that these may have undergone modification in the course of transmission to succeeding ages; and the Le-ke, the remaining member of the pentateuch which originally emanated from the great teacher, has been gathered up in such a mutilated form,

Shun, who invented the 'pencil,' to paint the characters on the bamboo tablets." A more reliable tradition is found in the Po wuk che, to the effect that—"The pencil was invented by 囊 悟 Mung Teen," a general under Che-hwang of the Tsin, (B.C. 246—205.) The biography of Mung Teen in the She ke makes no mention of the fact however. We find a paragraph in allusion to this in the Chung hwa koo kin choo, which says:—"New Ting made the following enquiry,—'Since the time that written contracts came into use, pencils ought to have been known also; how is it that the invention is commonly ascribed to Mung Teen?' His interlocutor replied,—'The invention of the Tsin pencil dates from Mung Teen, who made the stem of mulberry wood, and the brush of deer's hair covered with goat's hair. This was the azure down, and differed from the one with a bamboo stem and rabbits hair.'" The 尚 章 中 蒙 Shang shoo chung hou, says:—"When the black tortoise appeared with the figure on his back. Chow Kung took a 'pencil' and described it," In the first section of the Le ke it is said:—"The historian carries the 'pencil.'" Seu Keen, in the 男 章 正 Ts'oo keo ke, remarks on the preceding:—"According to the Shang shoo chung how and the Le ke, we find that 'pencils' were in use before the Tsin dynasty. It may be that the name was not used in other states but only in the Tsin, and Mung Teen improved the quality of them." The Shoo wan describes the character ★ Yuh, as:—
"An article used for writing. In Tsoo it is called Yuh; in Woo it is called Puh leuh; in Yen it is called Puh; the root of the character being ♠ Nee; in Tsin it is called Peih." The Urh ya says:—"Puh leuh signifies a 'pencil;" and Kwō Pō the commentator, without noticing the above remarks of Heu Shin, says:—"The people of Shuh call a 'pencil,' puh leuh, which is merely a variation in the pronunciation." Several attempts at etymologial identification have been recently applied to Chinese. May we venture to seek a cognate for the terms Fuh, Peih and Puh leuh, which are evidently variants

that it becomes a question how far he can be held responsible for its contents. The age of Confucius and several downwards gave birth to a succession of writers, distinguished for the boldness of their theories and the freedom of Laou-tsze, Kwan-yin-tsze, Leih-tsze and Chwang-tsze, the apostles of Taouism; Mencius and Sun-tsze, who sustained the reputation of the orthodox; Mih-tsze, Yin-wan-tsze, Shin-tsze, Ho-kwan-tsze, Kung-sun Lung-tsze and Hwae-nan-tsze, who broached philosophical theories at variance with the teachings of the great sage; Kwan-tsze and Han-fei-tsze, who have put on record their views of legislation; Sun-tsze and Woo-tsze, two writers on military tactics; besides others who have not attained the same celebrity; all bear witness to the period being one of mental activity and vigour. Considering the imperfect facilities that then existed for book-making, writers multiplied to a remarkable extent; and even the "power of the press" began to be felt, if it be allowable to apply that expression to an age when every copy of a book had to be produced by the tedious routine of individual manipulation.

So oppressive indeed did this power become to the despot of Tsin, who ascended the imperial throne in 221 B. C., that he boldly rosolved on the extinction of all the records of the past, excepting only works on Medicine, Divination, and Husbandry, together with the annals of his own house. This naturally involved many of the literati, who were put to death on the occasion, and the event, which is recorded as the first great "bibliothecal catastrophe," has rendered the memory of the monarch infamous through all succeeding generations.

The short-lived dynasty of Tsin was succeeded by that of Han, the princes of which distinguished themselves by a more liberal policy towards the scholars of the empire. In the year 190 B. C., the law for the suppression of literary works was repealed. Encouragements were held out to the possessors of such, to bring forward their hidden treasures; when the walls of buildings and mountain crevices delivered up many relics of the past, which were deposited on the shelves of the imperial book-store; the durable character of the material having preserved them from destruction. Towards the close of the first century B. C., many works were still wanting and others incomplete; so that additional efforts were made to secure the missing documents. Lew Heang was appointed to classify the whole and form a library; but dying while the task was yet unfinished, his son Lew Hin completed the work under imperial commission, and drew up a resumé of his labours in seven sections. The substance of six of these forms the Bibliographical section in the History of the Former Han, and we may believe furnishes a very correct view of the extent of the national literature at that period. It is in fact a detailed catalogue with valuable notes, the following being a general summary of the contents:-

Works on the Classics,	3,123	sections,*	by	103	authors.
Philosophical,	2,705	do.		137	do.
Poetical,	1,318	do.		106	do.
Military,	790	do.		53	do.
Mathemathics,	2,528	do.		190	do.
Medical,	868	do.		36	do.

This collection, which had been amassed with so much care, was not allowed to remain long undisturbed, for during the insurrection of Wangmang at the close of the dynasty, the imperial edifice was reduced to ashes, and scarcely a vestige remained of the well-assorted library. This is considered the second great "bibliothecal catastrophe."

The practice begun thus early of forming national collections of the native literature, has been imitated in nearly every succeeding dynasty, and has tended much to the advancement of the nation in mental culture. In the reigns of Kwang-woo and Ming-te of the After Han, great efforts were made to restore the library. Many rare works had no doubt perished in the conflagration, but we may presume a great proportion of the books still existed in duplicate among the scholars; and it is said that when the reinstater of the dynasty returned to the capital at Lo-yang, he had more than two thousand vehicles laden with written records.

The impetus having been given, it was followed up in after years with such vitality, that the Han is pointed back to as an era in the history of Chinese literature. Bamboo and wooden tablets had already been to some extent superseded by the textile fabric, which last was now supplanted by the more recent invention of paper; † and the new facility thus introduced, had no doubt a mighty influence in increasing the number of authors.

*The character # Peen, here translated "Section," meant in ancient times "a slip of bamboo," but whether it bore that sense here, or a bundle of such slips, it is not rossible now to determine: though the latter seems probable.

possible now to determine; though the latter seems probable.

† The biography of 姓倫 Ts'aé Lûn in the History of the After Han, has the following statement:—"Anciently written documents were for the chief part on bamboo tablets. When close wove silk came into use it was called 纸 che 'paper.' But the expense of the silk, and the cumbrous character of the tablets, rendered both unsuitable for general use; when Ts'aé Lûn invented the manufacture of paper from the inner bark of trees, ends of hemp, old rags and fishing nets. In 105 he laid his project before the emperor, who commended his ability; and from that time it came into universal use, under the name of Marquis Ts'aé's paper." (How han shoo. Book 108, pp 5, 6.) It was distinguished according to the material used, as "hemp paper," "bark paper" and "net paper." (如果 我 Yu fuh che.) The radical of the character che being "silk," is a memento of the anterior use of that material; while another form of the character, he heng composed with the radical for "a cloth," commemorates the subsequent invention. The expense of the silk in early times, placed it beyond the reach of many of the people, who consequently used a kind of sedge. (Ts'oo heo ke). In a biographical notice of the consort of the emperor Heaou-ching of the Former Han, in the year B. C. 12, mention is made of an article named \$\overline{B}\$ hih te, which the commentator explains as "small thin paper." (Tseen han shoo. Book 97, 2nd part.) Some have argued from this that Ts'aé Lun's was no original invention, but merely an improvement on what had been done before. (Heo chae teen peih.) It is very doubtful however if the article alluded to be the same. Mention is made also of a rival contemporary with Ts'aé Lun. One Tso Ph is said to have excelled in the art; but fame has been less generous in recording his merits

Expounders of the Classics multiplied; and if their writings were not marked by the boldness and brilliancy of ideas that distinguished later authors, we are struck by their painstaking endeavours to ascertain and perserve the literal meaning of the text; their comparative proximity to the age of the latter, placing them at an advantage which must obviously decrease with the lapse of time. Poetry began to be cultivated, and the lyric strains of those early ages contain precious and interesting memories of the social and domestic life of the people; while the art kept pace with the secular progress of literature, till its culminating epoch in the Tang. National history was initiated, and the model then executed, has been consecutively followed through various dynasties to the present age. The first dictionary was composed, an etymologicou which is looked upon as a master-piece, and has scarcely yet been surpassed. The spread of Taouism made an impress on the writings of the period, and to that we are indebted for a class of books abounding in the marvellous and supernatural, and remote progenitors of the modern romance.

Between the years 172 and 177 the classics were revised by a literary commission, and engraved on stone tablets, which were placed outside the national college; and although it is probable that impressions were frequently taken from these slabs, yet it may be a matter of surprise, that the hint thus afforded lay dormant for so many ages, before the art of printing properly so called was fully developed.

In the disorders that took place about the end of the second century, the palace at Lo-yang was burnt and the greater part of the books again lost. With the remainder, comprising more than seventy cart-loads, the emperor set out on his journey to Chang-gan in Shen-se, the western capital. The length of the way, however, and the difficulties they encountered from the opposition of armed bands were so formidable, that they only succeeded in bringing about half the amount to their destination; and even these were nearly all destroyed soon after, in the period of turbulance that ensued. This is reckoned the third great "bibliothecal catastrophe."

During the few years that the throne of Lo-yang was occupied by the house of Wei, in the middle of the 3rd century, a disposition was evinced again to advance the cause of literature, and under their successors of the Tsin the work of collecting was actively carried on. Seun Heu, the Keeper

⁽Shoo twan.) Two different places were pointed out in subsequent ages as the site of Ts'aé's operations. The 相角 配 Scany chow ke says:—"To the north of the district city of Luy-yang, is the residence of Ts'aé Lûn, the Yellow-gate warden of the Han. West of the residence a stone mortar may be seen, in which it is said he used to pound his paper material." (How han shoo. Book 108, p. 6) The 和 Han King chow ke says:—"In the vicinity of the district city of Tsaou-yang is the residence of Ts'aé Lûn; by the side of which is a pool, called 'Ts'aé's pool,' and there it is said he first manufactured paper from fishing nets. There is a hereditary occupancy of his art by the people of that district, many of whom are expert in the manufacture of paper." (Kih che king yuen. Book 37, pp. 7, 8.)

of the Archives the latter, drew up a new catalogue of existing works classed under four divisions, which were distinguished by the four first characters of the denary cycle, Kea, Yih, Ping, Ting. The first division contained Works on the Classics and collateral studies; the second, Works on Philosophy, Military tactics, Mathematics, and Divination; the third, History, State documents and Miscellaneous writings; and the fourth, Poetry, Topographical works, and books found in the old Wei tomb; the whole comprising 29,945 books. During the reign of the imbecile Hwuy-te, this library went to decay; and in the time of his successor Hwae-te, the palace was burnt in 311, the destruction or dispersion of the books being thus completed. This was the fourth great "bibliothecal castastrophe."

The first emperor of the Eastern Tsin, Yuen-te, who held his court at Nanking, turned his attention toward the restoration of the library; and when his minister Le Ch'ung undertook the revision of Seun Heu's catalogue, he found only 3,014 books left out of the whole number.

In 431, soon after the establishment of the Sung, Sëáy Ling-yuen the Keeper of the Archives made a catalogue of the works in his custody, to the number of 4,582 books. Another was drawn up by Wâng Këèn, an officer of the same board, in 473, comprising 5,704 books. Buddhist missionaries from India had been for centuries propagating their tenets throughout China, and we now find their writings occupying a department in the national library. The translation of the Hindoo sacred books, commenced in the 1st century, continued to be prosecuted for eight or nine hundred years; during which time a vast amount of Sanscrit lore was transferred into Chinese. From the same source the language was enriched by the addition of some thousands of new characters; and a method of analyzing the sounds was introduced about the period in question, which has left a permanent stamp on the national lexicography. This foreign religion gained at times much patronage in influential quarters; and even princes were known openly to submit themselves to its guidance; while the wide-spread dissemination of its dogmas and practices naturally gave a tinge to the philosophic writings of the day. Besides the translatorial labours of the fraternity, numerous works were written in apology and elucidation of the institution; and these called forth arguments and invectives from the orthodox Confucians. memorials of these early ages abound in remonstrances against the favours accorded to Buddhism. The above named Wang Këèn, in a review of the national literature, divides it into seven heads, and devotes an appendix to the consideration of Taouist and Buddhist writings.

^{*}The word 卷 Keuen, here translated "book," and its equivalent 卷 輪 Keuen ch'uh, signified originally a roll. They were probably first applied to literature when sheets of silk were used instead of bamboo slips, and subsequently to the paper scrolls mounted on rollers. The keuen in modern books is of various extent, frequently occupying a volume; though it is quite customary to include two or three, or even more in a volume; and sometimes a keuen is divided into two volumes.

Under the brief domination of the house of Tse, near the end of the 5th century, Seay Pei the Keeper of the Archives, and his secondary Wang Leang, compiled a catalogue of their works, which we find amounted to 18,010 books. But this library was burnt by the troops at the overthrow of the dynasty, and the greater part of the contents was lost.

At the beginning of the 6th century, through the efforts of Jin Fang, the official curator under the Leang, an accumulation was made to the amount of 33,106 books, exclusive of Buddhist works, and a list of the contents was drawn up in five catalogues. In the period Poo-tung (520-526), Yuen Heaouseu, a private scholar who had made very extensive researches on the subject, drew up a kind of catalogue raisonnée of the national literature, digested under the seven heads:-1, Classics; 2, History; 3, Philosophy and Military tactics; 4, Poetry; 5, Arts and Sciences; 6, Buddhism; 7, Taouism. were encouraged, and private libraries were not uncommon through the provinces. Anthologies were first compiled during this century, a class of literature which has been highly popular among the literati ever since. When the emperor Yuen-te defeated the rebel How King, he removed his library numbering more than 70,000 books to King-chow the capital. Being threatened soon after by the troops of Chow, he set fire to the principal building and nothing was saved but a remnant which had been deposited in another part of the city. This was the fifth and last great "bibliothecal catastrophe."

When the After Wei held their court at Ping-yang in Shan-se, Taou-woo the founder issued orders to all the provincial officers, to aid in the formation of a state library; and on the removal of the capital to Lo-yang by Heaou-wan, they made up deficiencies by borrowing from the court of Tse. In the insurrection of 531, this collection got scattered abroad, and the contents mostly fell into private hands.

On the establishment of the Ch'in, great efforts were made between the years 560 and 565 to renew the collection; but it was found that many works were gone which could not be replaced.

The After Tse having removed their court to Neë in Ho-nan, set about making a collection; and from 565 to 575, they were occupied incessantly revising and transcribing.

The early years of the After Chow at Chang-gan were a time of hostile pressure from without, so that they had little leisure to bestow on literary matters. They gradually increased their store however, till it amounted to 10,000 books; and on the overthrow of the Tse, from the mass of manuscripts thus acquired, they obtained 5,000 additional books, besides duplicates.

When the Suy became masters of the empire in 581, it was one of their first cares to accumulate a library. The works that had been written out under the Ch'în their immediate predecessors were very unsightly, both paper and ink being bad; and to remedy this, they were now rewritten in duplicate

by expert caligraphers. Their whole collection was classified in thirty one divisions, the library at the eastern capital comprising distinct works to the number of 17,000 books. At Chang-gan also the imperial library contained some 37,000 books, besides numerous duplicates. The catalogue of works in the history of the Suy dynasty is one of the most important documents extant, in reference to the national Bibliography, shewing as it does the state of literature under that and the preceding four dynasties; there being nothing of the kind between it and the memoir of Lew Hin of the Han.

The Tang is specially distinguished in the annals of literature, the monarchs of that line delighting to draw around them the most illustrious talents of the age. Poets took a high stand, and the period of Le Tae-pih and Too Foo is looked to as the golden age of Chinese bards. Under the immediate patronage of the reigning princes, the series of dynastic histories up to that time was completed, important works were written in the departments of government and lexicography; and a vast accession was made to the number of Buddhist translations. In the early part of the 8th century, being the most flourishing period, the number of works described in the official record of the library amounted to 53,951 books; besides which there was a collection of recent authors, numbering 28,469 books. The classification which was first adopted by the Tang, has been followed with slight deviations to the present day, the whole body of the literature being then arranged under the four great divisions of Classics, History, Philosophers, and Belles-lettres. The Bibliographical sections of the Old and New Histories of the Tang, although they differ somewhat in regard to the amount of works, yet both approximate to the above numbers.

In the 10th century, during the rule of the Five short dynasties, the classics were for the first time engraved on wood, and the printed copies sold; a movement which had the effect of greatly increasing the number of authors, and perpetuating works of value. Printing was known in the time of the Suy, and practised to a limited extent during the Tang; but the early efforts at the art do not seem to have been sufficiently successful to supersede the manuscripts. In time however, Hangchow became famous for the specimens turned out, and when the advantages of the invention were manifest, Fung Taou and Le Yu. two ministers of the Later Han, memorialised the throne in 932, to have the Nine Classics revised and printed; a proposal which was favourably received, and the undertaking was completed in 952. One effect of this new art was to discourage the practice of storing up manuscripts, which had hitherto been customary with the wealthy. Works had been copied out with the greatest care, and fine specimens of caligraphy handed down as precious heir-looms, the paper, ink and mounting being all objects of the greatest interest to collectors. This mechanical department of literature reached the highest degree of perfection in the Tang, when the large collection of manuscript rolls in the

national depository were mounted with the utmost care, each of the four divisions being distinguished by special colours for the rollers, covers, straps and pins. When printing blocks were introduced, these scrolls were superseded by the long folding sheets, in the form of the rituals now used by the Buddhists and Taouists; and these in their turn gave way to the book composed of double leaves as we now have it.

The Sung dynasty has been designated a "protracted Augustan age of Chinese literature," and the language and style of books may be said to have already attained their highest point. Speculative philosophy suddenly sprung into existence, a remarkable innovation on the ordinary routine. Some slight traces of the same line of thought indeed may be discovered from time to time in the works of earlier ages; but all that had been done previously was far eclipsed by such authors as Chow Leen-k'e, Chang Ming-taou, the two brothers Ch'ing, and especially the illustrious Choo He. The bold conceptions of the latter and the popularity of his style, have secured for his writings a wonderful influence over the native mind. The classics and histories passed under his revision and exposition, and his new theory of the universe was destined henceforth to mould the national belief, and give a determinate turn to many speculators who were groping after truth. The department of history also assumed a new phase. The huge work of Sze-mà Kwang, the laborious productions of Ch'ing Tseaou and Mà Twan-lîn, and most of the voluminous compilations that were published under the patronage of the early emperors, have taken their place as standard works of permanent value. Although the libraries of the former dynasties had been dispersed in the revolutionary disorders consequent on change, yet by dint of rewards and encouragements a great portion of the old literature was recovered, and most of it printed before the close of the Sung.

The Leaou who ruled contemporary with the latter were very feeble in the matter of literature, and we have nothing of importance that has emanated from them. We find an edict issued by them in 1062 prohibiting the printing of books by private parties. As a foreign race, using a different language, it is not surprising that Chinese studies were uncongenial to their nature; and although they invented a character * for reducing their language to writing, we find no record of any books having been translated or written in it; while nothing but the merest fragments of it now remain.

In 1117 the Leaou were succeeded by the Kin, another Tartar race, who imitating their predecessors, also invented a character after they had attained sovereign power, and made great efforts to establish a national literature. While Chinese scholars were encouraged at their court, they had at the same time the classics, some of the histories and philosophical works translated into

^{*} By imperial edict issued in the early part of 924, this character was ordered to be generally used by the subjects of the dynasty.

their native language, and circulated among their subjects. At the close of the Ming there were fifteen of these works in the imperial library at Peking, and may probably still be found there. A very few specimens are preserved on stone tablets.

The Mongols of the Yuen dynasty, although liberal in their patronage of literature, have not left to posterity any remarkable monument in the orthodox department. During the short period of their supremacy, the arts and sciences began to flourish, and men of talent were invited from the most distant regions. Following the example of the Leaou and Kin, the first emperor of the Yuen resolved upon the construction of a new character for the Mongol language, and Baschpa, a Tibetan lama, was commissioned to undertake it. The classics and works on history and government were translated into Mongol and written out in this character, some of them having been printed. The new character however never became popular, and before the end of the dynasty it was superseded by a modification of the Ouigour, which has been retained to the present time as the Mongol. There are a number of inscriptions on stone tablets still existing both in the Baschpa and modified Ouigour characters, but no book in the Mongol language has come down to us as a production of the Yuen dynasty.* A tendency towards the introduction of the colloquial dialect is observable in the writings of the Sung, and this characteristic was brought to maturity in the Yuen, when for the first time we find a dictionary of the mandarin pronunciation. The plays of the Yuen dynasty have attained a lasting celebrity, and form a useful thesaurus of the dialect. Novels then began to be written, some of which, as the San kwo che and Shwuy hoo chuen, have secured an unrivalled popularity, and given rise to a very prolific class of literature, though disowned by the literati par excellence.

Science did not flourish during the Ming, and although there were distinguished authors in most departments of literature, the works of the period shew less of originality than some of the preceding dynastics. Writers were more intent on bringing to perfection the thoughts originated in former ages, and comprehensive works of great merit issued from the press. In the year 1406 we are told there were printed works in the imperial library to the amount of 300,000 books, and more than double that number in manuscript. Considering the difficulty of lighting upon any required subject in such a promiscuous mass, the reigning prince conceived the idea of resolving the whole into a huge cyclopædia. The highest order of talent being engaged for the service, the whole of this vast collection was dissected, and all the various parts were placed under their respective heads, categorically arranged, the whole forming one of the most prodigious literary projects on record, under the title

^{*}There is still extant a vocabulary of the Mongol language, entitled 華 東 語 Hwae e yih yu, drawn up by an imperial commission in 1382, being fifteen years after the suppression of the Yuen dynasty.

of the Yung lo ta teen. Wood engraving under the Ming attained to a high degree of excellence, and the remaining specimens of that dynasty are greatly prized as works of art.

Literary studies have been especially encouraged under the present dynasty, and not a few scholars of profound attainments and independent views have enriched the national literature by their contributions. The reigning family, descended from the Kin Tartars, have for several centuries abandon. ed the written character which was used by their ancestors, and some years before they attained the empire, an adaptation of the Mongol character was completed, for the Manchu language. Several of the ruling princes have been most munificent patrons of the arts and sciences, and through their instigation a large portion of the Chinese literature has been translated into the Manchu language. A number of works have also been translated into the Mongolian language, exclusive of the translations of the Buddhist classics into the Mongolian and Tibetan, which are sufficient to occupy a tolerably large apartment in some of the principal monasteries. A great part of these have been printed. Magnificent editions of the native productions of former ages have been issued, and many new works published under imperial patronage. In the latter part of the 17th century, the huge accumulation of books ancient and modern numbering six thousand volumes, under the title Koo kin t'oô shoo tseth ching, was printed in the imperial office, by moveable copper types. After a while the greater part of the font having been purloined, and the remainder melted up, a set of moveable wooden type was made under the same direction, for the purpose of printing the immense collection known as the Sze koo tseuen shoo, the printed catalogue of which contains about 3,440 separate works, comprising upwards of 78,000 books; besides 6,764 other works in 93,242 books, not included in the reprint. By far the greater part of the books noticed in these pages are to be found in this collection, but they form only a very small fraction of the whole. Such a thesaurus is a library in itself; and with the exception of Buddhist translations, novels and light reading, comprehends the great bulk of the existing Chinese literature.

Apart from the works issued by authority, the publications of private authors under the Manchu rule have been very considerable, and some of them indicate talent of no mean order. Although we have not the dashing flights of the Sung dynasty celebrities, yet we find a deep vein of thought running through the works of some modern authors; and for critical acumen the present age will stand a very fair comparison with most of its predecessors. The views of bygone ages are being freely canvassed; scholars are less under the mental domination of authority; and expositions of the classics which have long been held infallible, are anew submitted to the test of criticism. History, Geography, and Language have each received important accessions, and Mathematical works exhibit an evident tendency to advance.

Some are ready to imagine that recent intercourse with foreign nations will speedily revolutionize Chinese modes of thought, and produce a new era in the literature of the people and history of the nation. The stirring events of modern times will doubtless not pass away without leaving an impression on the future of this remarkable nation; but they greatly mistake the character of the people, who, looking from our standpoint, expect to see a sudden abandonment of old notions, for the adoption of views and theories which have been but recently acquired by those who now seek their introduction. Here we observe a notable difference of national character between the Chinese and their neighbours on the east. While the Japanese have ever shewn themselves ready and eager to imitate foreign nations in their modes of thought and development of civilization, and have accepted and republished the works of Europeans almost without passing them through their own mental crucible; the Chinese on the other hand look with extreme jealousy on anything coming from without, and it is only after the most cautious deliberation and satisfactory evidence, that they are induced to graft any new ideas upon the stock of wisdom that has come down to them through so many ages, with the honoured sanction of those whom they have been accustomed to look upon as the wise and the good of their race. The mind of China has a history, and in order rightly to apprehend it, we must trace it from its source, and mark its progress for millenniums of years past; and if we are at times arrested by its imperturbable character and tardiness of movement, yet the thoughtful mind will discover an element of progress, and much to encourage hope for the future.

For a despotic empire like China, the press is remarkably free; and although there is a censorate, its action is of the mildest character. The kind of works prohibited are mainly those of a treasonable or licentious tendency.

The following is a list of publications at present circulated among the book-stores, by order of the authorities:—

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前紅樓夢 Tsëên hung lôw múng.
缓紅框樓夢 Hów hung lôw múng.
緩紅框樓夢 Sửh hung lôw múng.
猴和紅樓夢 Poò hung lôw múng.
指紅樓夢 Pòò hung lôw múng.
紅樓夢 Pửh hung lôw múng.
紅樓 夢 Hung lôw hwán múng.
金藏縣 學 Sửh kin ping mei,
泰藏縣 學 Sửh kin ping mei,
森藏縣 學 Sửh kin ping mei,
森藏縣 B Sửh kin ping mei,
陳漢 B Sửh kin hów kể shẻ,
大寶 K Wổ sĩh t'ẽen hëang,
日本 B Sửh kin koò k'à kwán.
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UCTION.

I Lâng shè.

I Lâng yuén.

I

TRANSLATIONS OF CHINESE WORKS INTO

EUROPEAN LANGUAGES.

CLASSICS.

Yih king. P. 1.*

1. Y-KING antiquissimus sinarum liber quem ex latina interpretatione P. Regis aliorumque ex Soc. Jesu P. P. edidit Julius Mohl. 1834. Stuttgartiae et Tubingae. 2 vols.

Shoo king. P. 2.

- 2. ANCIENT CHINA. ** A. The Shoo King, or the Historical Classic: being the most ancient authentic record of the annals of the Chinese empire: illustrated by later commentators. Translated by W. H. Medhurst, Sen. Shanghae: 1846.
- 3. LE CHOU-KING, un des livres sacrés des Chinois, qui renferme les Fondements de leur ancienne Histoire, les Principes de leur Gouvernement & de leur Morale; ouvrage recueilli par Confucius. Traduit & enrichi de Notes, par Feu le P. Gaubil, Missionaire à la Chine. Revu & corrigé sur la Texte Chinois, accompagné de nouvelles Notes, de Planches gravées en Taille-douce & d'Additions tirées des Historiens Originaux, dans lesquelles on donne l'Histoire des Princes omis dan le Chou-king. Par M. De Guignes. On y a joint un Discours Préliminaire, qui contient des Recherches sur les tems antérieurs à ceux dont parle le Chou-king, & une Notice de l'Y-king, autre Livre Sacré des Chinois. Paris, 1770.

She king. P. 3.

4. Confucii Chi-king. sive Liber Carminum. Ex Latina P. Lacharme interpretatione edidit Julius Mohl. Stuttgartiae et Tubingae, 1830.

Lè ké. P. 5.

5. 禮記 Li ki ou Mémorial des Rites traduit pour la première fois du Chinois, et accompagné de notes, de commentaires et du texte original par J. M. Callery. Turin 1853.

Ch'un ts'ew. P. 6.

6. (The first book of the Ch'un-ts'ew in the Chinese text, with a Latin translation by Bayer, appeared in the "Commentaria Academiæ Petropolitanæ," Vol. 7. pp. 398, sqq.)

Chow le. P. 4.

7. THE CEREMONIAL USAGES OF THE CHINESE, B. C. 1121, as prescribed in the "Institutes of the Chow dynasty strung as pearls;" or Chow le kwan choo. 周禮實珠 Being an abridgment of the Chow le classic, by 胡必相Hoo Peih-seang, (designated 夢占 Mung Chew). Translated from the original Chinese, with notes, by William Raymond Gingell, London: 1852.

^{*} The numbers refer to the pages in the present treatise, where the works are described.

8. LE TCHEOU-LI ou Rites des Tcheou, traduit pour la première fois du Chinois par Feu Edouard Biot. Paris, 1851. 2 vols. and Table Analytique.

Ta hëð. P. 7.

- 9. Translation of Ta-hio; the First of the Four Books. (This forms part of Morrison's "Horæ Sinicæ," published in London, in 1812.) The "Horæ Sinicæ" was republished by Montucci, in connection with "A Parallel drawn between the two intended Chinese Dictionaries;" which appeared at London in 1817.)
- 10. 大學 TA-HYOH, with a translation, and a Praxis, explaining each character as it occurs. (This was published as an appendix to Marshman's "Elements of Chinese Grammar," at Serampore, in 1814.)
- 11. Translation of the Ta-heo Classic 大學 "The Great Lesson of Life." By C. B. Hillier. (This appeared in Part 3, of the "Transactions of the China Branch of the Royal Asiatic Society." Hongkong, 1851-52.)
- 12. ★ 學 LE TA Hio, ou la Grande Etude, le premier des quatre livres de philosophie morale et politique de la Chine; ouvrage de Khoung-fou-tseu (Confucius) et de son disciple Thsêng-tseu; traduit en François avec une version latine et le texte Chinois en regard; accompagné du commentaire complet de Tchou-hi, et de notes tirées de divers autres commentateurs Chinois; Par G. Pauthier, Paris, 1837.
- 13. Confucii Ta hio siue Philosophia cum interpretatione et scholiis quibusdam. (This is the first book of the *Ta hëo* in Chinese and Latin, published in Bayer's "Museum Sinicum," in 1730. Vol. 2. Plates 2—4. pp. 237—256.)

Chung yung. P. 7.

- 14. TCHUNG-YUNG. (This is a Latin translation by Prosper Intorcetta, published with the Chinese text, at Goa in 1676. It was republished without the Chinese text in Thevenot's "Relations de divers Voyages curieux," in 1672, with the title "Sinarum scientia politico-moralis." Another edition of the same was issued in the "Analecta Vindobonensia." [See Remusat's "L'Invariable Milieu," p. 24, and Bayer's "Museum Sinicum," Praefatio, p. 15.] This appears to be the same translation which was published in Carlieri's "Notizie varie dell.' Imperio della China," in 1687, with the title "Scientiæ Sinicæ liber inter Confucii libros secundus.")
- 15. L'Invariable Milieu, ouvrage moral de Tsèu-ssê, en Chinois et en Mandchou, avec une Version littérale Latine, une Traduction Françoise, et des Notes, précédé d'une notice sur les quatre livres moraux communément attribués à Confucius, Par M. Abel Rémusat. A Paris, 1817.

Lun yu. P. 7.

- 16. WERKE DES TSCHINESISCHEN WEISEN KUNG-FU-DSU UND SEINER SCHULER. Zum Erstenmal aus des Ursprache ins Deutsche übersetzt und mit Anmerkungen begleitet von Wilhelm Schott. Halle, 1826. 2 vols.
- 17. THE WORKS OF CONFUCIUS; containing the original text, with a translation. Vol. 1. To which is prefixed a Dissertation on the Chinese Language and Character. By J. Marshman. Serampore: 1809. (This only contains the first half of the Lun yu.)

Măng tszè. P. 8.

- 18. MENG TSEU vel Mencium inter Sinenses philosophos, ingenio, doctrina, nominisque claritate Confucio proximum, edidit, Latina interpretatione, ad interpretationem Tartaricam utramque recensita, instruxit, et perpetuo commentario, e Sinicis deprompto, illustravit Stanislaus Julieu. Paris, 1824. 2 vols. and the Chinese text in 1 vol.
- 19. (The Ta-hio, translated into Latin by Ignatius da Costa, was published with the Chinese text, at Keen-chang foo in Keang-se, in 1662, accompanied by the first part of the Lun-yu, in Chinese and Latin.)
- 20. TA-HIO and TCHONG-YONG. (This is a translation by Cibot into French, published in the 1st volume of the "Memoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, &c. des Chinois," pp. 432-497.)
- 21. Confucius Sinarum Philosophus, sive Scientia Sinensis Latine exposita. Studio & Opera Prosperi Intorcetta, Christiani Herdtrich, Francisci Rougemont, Philippi Couplet, Patrum Societatis Jesu. Jussu Ludovici Magni Eximio Missionum Orientalium & Litterariæ Reipublicæ bono e bibliotheca regia in lucem prodit. Adjecta est tabula chronologica sinicæ monarchiæ ab hujus exordio ad hæc usque tempora. Paris, 1687. (This is a reprint in folio of the Latin translation of the Ta-höö, Chung-yung and Lun-yu, being a new edition of the works Nos. 19 and 14 supra, without the Chinese text, and having the Lun-yu carried through to the end. Appended is a chronology of the empire by Couplet.)
- 22. THE CHINESE CLASSICAL WORKS, commonly called the Four Books, translated and illustrated with notes by the late Rev. David Collie. Malacca, 1828.
- 23. Confucius et Mencius. Les Quatre Livres de philosophie morale et politique de la Chine, traduits du Chinois par M. G. Pauthier. Paris, 1841.
- 24. SY CHOU GHEI, to iest' Tchetyre Knighi. (The Four Books translated into Russian, from the Chinese and Manchu, by Alex. Leontief. St. Pétersburg, Academy of Sciences, 1780.)
- 25. SINENSIS IMPERII LIBRI CLASSICI SEX, nimirum Adultorum schola, Immutabile medium, Liber sententiarum, Memcius, Filialis observantia, Parvulorum schola, e Sinico idiomate in Latinum traducti à P. Fr. Noel, S. J. Prague, 1711. (This contains a Latin translation, besides the Four Books, of the Headu king, p. 8, and the Seadu heo, p.—)
- 26. LES LIVRES CLASSIQUES de l'empire de la Chine, recueillis par le pere Noel; précédés d'Observations sur l'origine, la nature & les effets de la philosophie morale & politique dans cet empire. Paris, 1784. 7 vols. (This is a French translation of the preceding.)
- 27. LES LIVRES SACRES DE L'ORIENT, comprenant le Chou-king ou le Livre par excellence;—les See-chou ou les Quatre Livres moraux de Confucius et de ses disciples;—les Lois de Manou, premier législateur de l'Inde;—le Koran de Mahomet; traduits ou revus et publiés par G. Pauthier. Paris, 1841.
- 28. THE CHINESE CLASSICS: with a translation, critical and exegetical notes, prolegomena, and copious indexes. By James Legge, D.D., of the Loudon Missionary Society. In seven volumes. Hongkong: 1861—1865.

Heaou king.

- 29. (Besides the translations of this book in 25 and 26 supra, there is one in English by the Rev. Dr. Bridgman, published in the Chinese Repository. Vol. 4, pp. 345-353.)
- 30. HIAO-KING, ou Livre Canonique sur la Piété Filiale. (This forms part of an article,—pp. 28-76,—entitled "Doctrine ancienne et nouvelle des Chinois, sur la Piété Filiale," in the 4th volume of the "Memoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, &c., des Chinois." Paris, 1779.)

HISTORY.

Chuh shoo kè nëên.

- 31. THE Annals OF THE BAMBOO BOOKS. (This is translated by Dr. Legge, and inserted in the prolegomena to his Shoo-king, pp. 105-183. Hongkong, 1865.)
- 32. TCHOU-CHOU-RI-NIEN, ou Tablettes Chronologiques du livre écrit sur bambou; traduit du Chinois, par M. Edouard Biot. Paris, 1842. (This was first published in the "Journal Asiatique" for December, 1841, and January, 1842.)

Tung këén kang muh.

33. HISTOIRE GENERALE DE LA CHINE, ou annales de cet empire, traduit du Tong-kien-kang-mou, par le P. J. A. Marie de Moyriac de Mailla, missionnaire à Pekin. Paris, 1777-1785. 13 vols.

Lo yang këa lan ké.

34. PILGEBFAHRTEN BUDDHISTISCHER PRIESTER von China nach India. Von C. F. Neumann. Berlin, 1833. (The original of this narrative forms nearly the whole of the 5th book of the Lŏ yang këá lán ké.)

Füh kwö ké.

- 35. (B) E FOE NOUE KI OU Relation des Royaumes Bouddhiques: voyage dans la Tartarie, dans l'Afghanistan et dans l'Inde, exécuté, a la fin du 4e siècle, par Chy Fă hian. Traduit du Chinois et commenté par M. Abel Rémusat. Ouvrage posthume revu, complété, et augmenté d'éclaircissements nouveaux par MM. Klaproth et Landresse. Paris. 1836. (This was republished with illustrations, in the 1st volume of Charton's "Voyageurs Anciens et Modernes; "Paris, 1862.)
- 36. The Pilgrimage of Fa hian; from the French edition of the Foe kone ki of MM. Rémusat, Klaproth, and Landresse. With additional notes and illustrations. By J. W. Laidlay, Esq. Calcutta, 1848.

Tá teze găn szé san teâng fă eze chuen.

37. HISTOIRE DE LA VIE DE HIOUEN-THSANG et de ses voyages dans l'Inde, depuis l'an 629 jusqu'en 645, par Hoeï-li et Yen-thsong; suivie de documents et d'éclaircissements géographiques tirés de la relation originale de Hiouen-thsang; traduite du Chinois par Stanislas Julien. Paris, 1853.

Tá t'ang se yih ké.

38. Memoires sur les Contrees Occidentales, traduits du Sanscrit en Chinois, en l'an 648, par Hiouen-thsang, et du Chinois en François par M. Stanislas Julien. Paris, 1857, 2 vols.

Chin là fung t'oò ké.

39. DESCRIPTION DU ROYAUME DE CAMBOGE, par un voyageur Chinois qui a visité cette contrée à la fin du treizième siècle; précédée d'une notice chronologique sur le même pays, extraite des annales de la Chine. Paris, 1819. (This translation by Rémusat, was printed previously in the "Nouvelles Annales des Voyages," Vol. 3; and afterwards in the "Nouveaux Mélanges Asiatiques," Vol. 1, by Rémusat, in 1829.)

Wei tsang t'oô shih.

- 40. OPISANIE TIBETA v' nynèchnem' ego sostoianii. St. Petersburg, 1828. (Translated into Russian by Father Hyakinth.)
- 41. DESCRIPTION DU TUBET, traduite partiellement du Chinois en Russe, par le P. Hyacinthe Bitchourin, et du Russe en Français par M., soigneusement revue et corrigée sur l'original Chinois, complétée et accompagnée de notes par M. Klaproth. Paris, 1831.

Haè taòu yth ché.

42. THE CHINAMAN ABROAD: or a desultory account of the Malayan Archipelago, particularly of Java; by Ong-tae-hae. Translated from the original. Shanghae: 1849. (This was translated by Dr. Medhurst, and formed the 2nd number of the Chinese Miscellany.)

E yth luh.

- 43. NARRATIVE OF THE CHINESE EMBASSY TO THE KHAN OF THE TOURGOUTH TARTARS, in the years 1712, 13, 14, & 15; by the Chinese Ambassador, and published, by the Emperor's authority, at Pekin. Translated from the Chinese, and accompanied by an appendix of miscellaneous translations. By Sir George Thomas Staunton, Bart. London: 1821.
- 44. POUTECHESTVIE KITAISKAGO poslanika Kalmuitskomou Aiouke Khanou se opisaniemm zemell i opuitchaeff Rossiiskikh. Petersburg, 1782. (Translated by Leontief.)

Tsing haè fun k'é.

- 45. HISTORY OF THE PIRATES who infested the China Sea, from 1807 to 1810. Translated from the Chinese original, with notes and illustrations, by Charles Fried. Neumann. London, 1831.
- 46. TSING HAI FUN KI. 結為氣記 or Record of the Pacification of the Seas. (This translation by John Slade, was published in the Canton Register, Vol. 11, Nos. 8 and following.)

Tá ts'ing leuh lé.

47. TA TSING LEU LEE; being the Fundamental Laws, and a selection from the Supplementary Statutes, of the Penal Code of China; originally printed and published in Pekin, in various successive editions, under the sanction, and by the authority, of the several emperors of the *Ta tsing*, or present dynasty. Translated from the Chinese; and accompanied with an Appendix, consisting of authentic documents, and a few occasional notes, illustrative of the subject of the work; by Sir George Thomas Staunton, Bart. F.R.S. London, 1810.

48. Ta Tsing Leu Lee, ou les Lois fondamentales du Code pénal de la Chine, avec le choix des statuts supplémentaires, originairement imprimé et publié à Pekin, dans les differentes éditions successives, sous la sanction et par l'autorité de tous les empereurs Ta-tsing, composant la dynastie actuelle, traduit du Chinois, et accompagné d'un appendix contenant les documents authentiques et quelques notes qui éclaircissent le texte de cet ouvrage, par George Thomas Staunton: mis en Français, avec des notes, par M. Felix Renouard de Sainte-Croix. Paris, 1812.

PHILOSOPHERS.

Seadu hëŏ.

49. (Besides the translations of this in Nos. 25 and 26 supra, there is an English translation of the first two out of six books, by Dr. Bridgman, given in the Chinese Repository, Vol. 5, pp. 81-87, 305-316, Vol. 6, pp. 185-188, 393-396, 562-568.)

San tszè king.

- 50. A TRANSLATION OF SANTSI-KING, 三字經 the Three Character Classic. (This forms part of Morrison's Horæ Sinicæ, published in 1812, and republished by Montucci in 1817. See No. 9 supra. The Chinese text is given.)
- 51. Santsze King, or Trimetrical Classic; its form, size, author, object, and style; a translation with notes; the work ill adapted to the purposes of primary education. (This translation by Dr. Bridgman, is published in the Chinese Repository, Vol. 4, pp. 105-118. Part of it was republished in the Chinese Chrestomathy, pp. 9-16, by the same author, in 1841.)
- 52. THE SAN-TSZE-KING, by Wang po-keou. (This forms the first part, pp. 15-35, of 三字經 The three-fold San-tsze-king or the Triliteral Classic of China, by the Rev. S. C. Malan, M.A. London, 1856.)
- 53. San-tsze-king, the three character classic, composed by Wang-pih-how, published in Chinese and English with a table of the 214 radicals, by Stanislas Julien. Paris, 1864.
- 54. San-tseu-king, Trium literarum Liber, a Wang-peh-heou sub finem 13 seculi compositus; textum sinicum adjecta 214 clavium tabula edidit et in latinum vertit Stanislas Julien. Paris, 1864.
- 55. DIE ENCYCLOPADIE DER CHINESISCHEN JUGEND. (This forms part, pp. 19-26, of the 中國學堂 Lehrsaal des Mittelreiches, by Carl Friederich Neumann, published at Munich, in 1836. The Chinese text is also given in the work.)
- 56. 三字經 San-tseui-tseeng ele Troeslovie s' letographerovannuim Ketaeskem tekstom. Perevedeno s'Ketaeskago Monachom Iakenthom. S. Peterburg, 1829. (The Chinese text is given, and copious notes in Russian.)

Tseen tszé wan.

57. "THE THOUSAND-CHARACTER CLASSIC." (This translation, by the Rev. S. Kidd, forms an Appendix to the "Report of the Anglo-Chinese College," for 1831. The original text is given at the end.)

- 58. THE 1000 CHARACTER CLASSIC. (This literal translation by Dr. Medhurst, forms an appendix to the "Translation of a Comparative Vocabulary of the Chinese, Corean, and Japanese languages," by the same author, published at Batavia in 1835.)
- 59 TSEEN TSZE WAN, or the Thousand Character Classic: its form, size, object, style, and author; a translation with notes; new books needed for primary education of the Chinese. (This translation by Dr. Bridgman was published in the Chinese Repository, Vol. 4, pp. 229-243)
- 60. TSIAN DSU WEN, sive mille literæ ideographicæ; opus Sinicum origine cum interpretatione Kôraiana, in peninsula Kôrai impressum. Annexo systemate scripturæ Kôraianæ ac versione Japonica, Germanica, et Anglica, cui titulus inscriptus: Tsiān dsü wen oder Buch von tausend Wörtern, aus dem Schinesischen, mit Berücksichtigung der kôraischen und japanischen Uebersetzung, ins Deutsche übertragen von Dr. J. Hoffmann. Leyden, 1840. (This forms the third volume of the Bibliotheca Japonica, by Siebold and Hoffmann.)
- 61. Theren-tree-wen, le livre des Mille Mots, le plus ancien livre elémentaire des Chinois, publié en Chinois avec une double traduction et des notes par M. Stanislas Julien. Paris, 1864.

Yéw hëŏ she.

62. KEENYUN YEWHEO SHETEE, or Odes for Children in rhyme, on various subjects, in thirty-four stanzas. (This translation by Dr. Bridgman, is published in the Chinese Repository, Vol. 4, pp. 287-291.)

Shing yú kwàng heún.

- 63. THE SACRED EDICT, containing sixteen maxims of the Emperor Kanghe, amplified by his son, the Emperor Young-ching; together with a paraphrase on the whole, by a Mandarin. Translated from the Chinese original, and illustrated with notes, by the Rev. William Milne. London, 1817.
- 64. Translation of a portion of the Emperor Yong-tching's Book of Sacred Instructions. (This is a translation made by Sir George Staunton in 1812, of the sixteen Maxims of the Sacred Edict, with the Amplification to the first nine. It is published in the "Miscellaneous Notices relating to China," pp. 1-55, by the same author. London, 1822.)
- 65. FIRST CHAPTER OF THE SHENG YU KUANG HSUN; or, Amplification of the Sacred Edict of K'ang-hsi. (This translation, by Thomas Francis Wade, forms part, pp. 45-60 of the "Hsin Ching Lu," by the same author. The Chinese text is also given in the work. Hongkong, 1859.)
- 66. MANJOURSKAGO I KITAISKAGO KHANA KAN'-SIIA KNIGA. Petersburg, 1788. (Translated by Alexis Agafonof.)

Sun teze.

67. LES TREIZE ARTICLES sur l'Art Militaire. Ouvrage composé en Chinois par Sun-tse, Général d'Armée dans le Royaume de Ou, & mis en Tartare-Mantchou par ordre de l'Empereur Kang-hi, l'année 27e du cycle de 60, c'est-à-dire, l'année 1710. (This translation into French by Amiot, formed

part of his work "Art Militaire des Chinois," first published at Paris, in 1772, and republished in 1782, as the 7th volume of the "Memoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, &c., des Chinois.")

Woo tsze.

68. LES SIX ARTICLES sur l'Art Militaire. Ouvrage composé en Chinois sur les Mémoires d Ou-tse, Général d'Armée dans le Royaume d'Ouei, & mis en Tartare-Mantchou par les ordres de l'Empereur Kang-hi, l'année Keng-yn, 27e du cycle de 60, c'est-à-dire, l'an 1710. (This translation by Amiot, also forms part of his "Art Militaire des Chinois," noticed in the preceding article.)

Sze mă fă.

69. LES CINQ ARTICLES du Se-ma-fa, on Principes de Se-ma sur l'art militaire, Ouvrage composé en Chinois par Se-ma, Général d'Armée, & mis en Tartare-Mantchou par les ordres de l'Empereur Kang-hi, l'aunée Keng-yn, 27e du cycle de 60, c'est-à-dire, l'au 1710. (This translation by Amiot, also forms part of the "Art Militaire des Chinois," noticed above.)

Sè yuen lüh.

70. Geregtelijke Geneeskunde. (This is translated from the Chinese into Dutch, by C. F. M. de Grijs, and inserted in the 30th volume of the "Verhandelingen van Het Bataviaasch Genootschap van Kunsten en Wetenschapen;" Batavia, 1863. There is a lengthy review and partial translation of the Sē yuen lüh, in the 4th volume of the "Memoires concernant l'histoire, les sciences, les arts, les mœurs, les usages, &c., des Chinoire, under the title—'Notice du livre Chinois Si-yuen," pp. 421-440; Paris, 1779. A notice and syllabus of the same work in English appeared in the "Transactions of the China Branch of the Royal Asiatic Society." Part 4, pp. 87-91; with the title,—"Chinese Medical Jurisprudence. Notice of a Chinese work on Medical Jurisprudence, entitled Se yuen luh (元 文章), or 'Records of the washing away of Injuries,'—with a collection of cases in illustration, a new edition, with additional notes and explanations: by W. A. Harland, M.D." Hongkong, 1855.)

Nûng chíng tseuén shoo.

71. DISSERTATION ON THE SILK-MANUFACTURE, and the Cultivation of the Mulberry; translated from the works of Tseu-kwang-k'he, called also Paul Siu, a Colao, or Minister of State in China. Shanghae: 1849. (This is a translation by Dr. Medhurst, of books 31-34, of the Nûng ching tseuên shoo, and forms the 3rd number of the Chinese Miscellany.)

Shów shê t'ung k'adu.

- 72. 桑童曼 民 RESUME DES PRINCIPAUX TRAITES CHINOIS sur la Culture des Muriers et l'education des Vers à Soie traduit par Stanislas Julien. Publié par ordre du Ministre des Travaux Publics de l'Agriculture et du Commerce. Paris, 1837. (This is a translation of Books 72.76 of the Shôw shê t'ung k'aòu. The Baron Léon d'Hervey-Saint-Denys gives a syllabus of the last-named work, as an appendix to his "Recherches sur l'agriculture et l'horticulture des Chinois," pp. 221-258.)
- 73. Dell'arte de coltivare i gelsi, e di governare i bachi da seta, secondo il metodo Chinese; sunto di libri Chinesi, tradotto in Francese de

Stanislao Julien, membro dell' Instituto di Francia. Versione Italiana con note e sperimenti del cavalieri Matteo Bonafous, &c. Torino, 1837. (This is an Italian version of Julien's translation above.)

- 74. UEBER MAULBEERBAUMZUCHT und Erziehung der Seideraupen, aus dem Chinesischen ins Französische übersetzt von Stanislaus Julien. Auf Befehl Seiner Majestät des Königs von Würtemberg aus dem Französischen übersetzt und bearbeitet von Fr. Ludwig Lindner. Stuttgard & Tübingen, 1837. (This is a German version of Julien's translation. In 1844, a second edition of this was issued, with the additional inscription "Zweite Auflage vermehrt mit Zusatzen und Anmerkungen von Theodor Mögling.")
- 75. SUMMARY OF THE PRINCIPAL CHINESE TREATISES upon the Culture of the Mulberry and Rearing of Silkworms. Translated from the Chinese; Washington, 1838. (This is an English version of Julien's translation.)
- 76. O KITAISKOM CHELKOVODSTVE izvletchenno iz podlinnikh kitaïskikh sotchinenii. Perevedeno na Russkii yasik po prikazaniou Ministra Finanscof, i izdano omt Departementa Manufaktur i Vnoutrenneï Torgovli. Sankt-Peterburg, 1840. (This is a Russian version of Julien's translation.)

Toô choó mīh keuĕ pëen chin.

- 77. Specimen Medicinæ Sinicæ, sive Opuscula Medica ad Mentem Sinensium, continens—1. De Pulsibus Libros quatuor e Sinico translatos. 2. Tractatus, de Pulsibus ab erudito Europæo collectos. 3. Fragmentum Operis Medici ibidem ab erudito Europæo conscripti. 4. Excerpta Literis eruditi Europæi in China. 5. Schemata ad meliorem præcedentium Intelligentiam. 6. De Indiciis morborum ex Linguæ coloribus & affectionibus. Cum Figuris æneis & ligneis: Edidit Andreas Cleyer Has sos-Casselanus, V. M. Licent. Societ. Indiæ in nova Batavia Archiater. Pharmacop. Director & Chirurg. Ephorus. Frankfort, 1682. (This contains a translation in extenso, by Michael Boym, of the spurious work on the Pulse, erroneously attributed to Wâng Shùh-hô.)
- 78. SECRET DU POULS, traduit de Chinois. (This is a truncated translation of the same as the preceding, made by Hervieu, and inserted in Duhalde's "Description Geographique, Historique, Chronologique, Politique, et Physique de l' Empire de la Chine et de la Tartarie Chinoise," vol. 3, pp. 384-436. Paris, 1735. An English version entitled "The Secret of the Pulse" is found in the English translation of Duhalde's work in 8vo., vol. 3, pp. 366-465. London, 1736; and in folio, vol. 2, pp. 184-207, London, 1741.)

Chow pe swán king.

- 79. TRADUCTION ET EXAMEN D'UN ANCIEN OUVRAGE CHINOIS intitulé: Tcheou-pei, littéralement: "Style ou signal dans une cirumférence;" par M. Edouard Biot. Paris, 1842. (This was first published in the Journal Asiatique for June, 1841.)
- 80. Textes Du Livre, ou Fragment du Livre Tcheou-pey. (This is a translation of the first and most ancient part of the work, and is inserted in Gaubil's "Histoire de l'Astronomie Chinoise," in the "Lettres Edifiantes et Curieuses." Vol. 26. Edition of Paris, 1781, and Toulouse, 1811.)
- 81. (An English translation of the same as the preceding, by A. Wylie, was published in the "North-China Herald" for 1852, in an article entitled "Jottings on the Science of the Chinese." The same was republished in the

"Shanghai Almanac and Miscellany" for 1853. It was again republished at London in the "Chinese and Japanese Repository," for 1864. The substance of the whole article was put into German, by Dr. K. L. Biernatzki, and published at Berlin, under the title "Die Arithmetik der Chinesen," in Crelle's "Journal für die reine und angewandte Mathematik," in 1856.)

Tsěên ché sin pëen,

82. CHINESE COINAGE. A brief notice of the Chinese work 我志新縣 (Chronicles of Tsien; a new arrangement,) and a Key to its 329 Wood-cuts of the Coins of China and neighbouring nations. By C. B. Hillier, Esq. (This, which forms nearly the whole of the 2nd Part of the "Transactions of the China Branch of the Royal Asiatic Society," gives the whole of the cuts in the Chinese work, but is an exceedingly meagre translation of the descriptive portion.)

King tih chin t'aou lüh.

83. HISTOIRE ET FABRICATION DE LA PORCELAINE CHINOISE. Ouvrage traduit du Chinois par M. Stanislas Julien, accompagné de notes et d'additions par M. Alphonse Salvétat, Chimiste de la Manufacture imperiale de Porcelaine de Sèvres; et augmenté d'un mémoire sur la Porcelaine du Japon, traduit du Japonais par M. le Docteur J. Hoffmann. Paris, 1856.

Tëen choò shīh é.

84. Entretiens, d'un Lettré Chinois et d'un Docteur Européen, sur la vraie idée de Dieu. (This translation made by Father Jacques, is inserted in the 25th volume of the "Lettres édifiantes et curieuses," pp. 143-385. Toulouse, 1811.)

San kwō ché yèn é.

85. San-koue-tchy. Ilan kouroun-i pithé. Historie des Trois Royaumes Roman historique traduit sur les textes Chinois et Mandchou de la Bibliothèque royale par. Théodore Pavie. Paris, 1845. 2 vols. (These two volumes only extend to the 44th chapter, the remaining portion having never been published.)

Chíng tīh hwang yêw këang nan chuen.

86. THE RAMBLES OF THE EMPEROR CHING THE IN KEANG NAN. A Chinese tale. Translated by Tkin shen, student of the Anglo-Chinese College, Malacca. With a preface by James Legge, D.D., president of the College. London, 1846. 2 vols. (This was republished in New York.)

Haòu k'êw chuen.

87. HAU KIOU CHOAAN or The Pleasing History. A translation from the Chinese language. To which are added, 1. The Argument or Story of a Chinese Play, 2. A Collection of Chinese Proverbs, and 3. Fragments of Chinese Poetry. In four volumes with notes. London, 1761. (The author of this translation is not certainly known. The manuscript was found among the papers of a gentleman named Wilkinson, who occasionally resided much at Canton, and was a student of Chinese. The date of the papers, 1719, was the last year he spent in China; and he died in 1736. The three first volumes were in English and the fourth in Portuguese. Dr. Percy, Bishop of Dromore translated the last volume into English, and edited the work.)

- 88. HAU KIOU CHOAAN, Histoire Chinoise, traduit de l'Anglois, par M.... Lyon, 1766. 4 vols.
- 89. (A German translation of the same work, by De Murr, was published at Leipzig in 1766.)
- 90. CHINEESCHE GESCHIEDENIS, behelzende de gevallen van den heer Tieh-chung-u en de jongvrouw Shuey-ping-sin. Nevens het Kort Begrip van een Chineesch Tooneelspel, eenige Chineesche Dichtstukjes, en eene Verzameling van Spreekwoorden der Chineesen. Oorspronglyk in de Chineesche Taale beschreeven. Daar uit in 't Engelsch overgezet, en met breedvoerige Aantekeningen, vervattende zeer veele Byzonderheden wegens de Zeden en Gewoonten der Chineezen, verrykt. Nu in 't Nederduitsch vertaald en met koperen Plaaten versierd. Amsterdam, 1767.
- 91. THE FORTUNATE UNION, a Romance, translated from the Chinese Original, with Notes and Illustrations, to which is added a Chinese Tragedy. By John Francis Davis, F.R.S. London, 1829. 2 vols.
- 92. HAO-KHIEOU-TCHOUAN, ou la Femme Accomplie; Roman Chinois, traduit sur le texte original, per Guillard D'Arcy. Paris, 1842.

Yĭh keaou le.

- 93. IU-KIAO-LI, ou les Deux Cousines; Roman Chinois, traduit par M. Abel-Rémusat; précédé d'une Préface où se trouve un parallèle des Romans de la Chine et de ceux de l'Europe. Paris, 1826. 4 vols. (In the "Narrative of the Chinese Embassy to the Khan of the Tourgouth Tartars," the first Appendix, pp. 227-242, is an "Abstract of the four first chapters of the Chinese novel, entitled Yu-kiao-lee," translated by Sir George Thomas Staunton, Bart.)
 - 94. THE TWO FAIR COUSINS. A Chinese novel. London, 1827. 2 vols.
- 95. Yu-Kiao-Li, les Deux Cousines, Roman Chinois; traduction nouvelle accompagnée d'un commentaire historique et philologique par Stanislas Julien. Paris, 1864. 2 vols.

Pîng shan lìng yén.

96. 平山冷東 P'ing-chan-ling-yen. Les Deux Jeunes Filles Lettrées. Roman Chinois traduit par Stanislas Julien. Paris, 1860. 2 vols.

Přh shây tsing ké.

97. 白蛇精配 BLANCHE ET BLEUE, ou les Deux Couleuvres-fées; Roman Chinois, traduit par Stanislas Julien. Paris, 1834.

Wang keaou lwan pih nëên ch'ang han.

- 98. 王嬌常百年長恨 Wang Keaou Lwan Pih neen Chang han or the Lasting Resentment of Miss Keaou lwan Wang, a Chinese tale: Founded on Fact. Translated from the Original by Sloth. Canton, 1839. (This translation is by Robert Thom.)
- 99. 王媛鸞百年長恨 Wang Keaou Lwan Pih Neen Chang Han oder die blutige Rache einer jungen Frau. Chinesische Erzählung. Nach der in Canton 1839 erschienenen Ausgabe von Sloth übersetzt von Adolf Böttger. Leipzig, 1846.

San vù lôw.

- 100.

 Rep # San-yu-Low: or the Three Dedicated Rooms. A tale. Translated from the Chinese. By J. F. Davis, Esq. Canton, 1815. (A revised edition of this, with the title "The Three Dedicated Chambers," was published at London in 1822, in a collection entitled "Chinese Novels, translated from the originals," pp. 153-224.)
- 101. THE SHADOW IN THE WATER: a tale. Translated from the Chinese. (This translation by John Francis Davis, forms one in the "Chinese Novels, translated from the originals," pp. 51-106.)
- 102. The Twin Sisters: a tale. Translated from the Chinese. (This translation by John Francis Davis, is also one in the "Chinese Novels, translated from the originals," pp. 107-151.)
- 103. Hing-lo-tou, ou la Peinture Mystérieuse. (This is translated by Julien, and published as an appendix to his "Tchao-chi-kou-eul, ou l'orphelin de la Chine," pp. 193-262. Paris, 1834. It was republished in "Les Avadânas Contes et Apologues Indiennes," vol. 3, pp. 62-174. Paris, 1859.)
- 104. TSE-HIONG-HIONG-TI, ou les Deux Frères de sexe différent. (This is translated by Julien, and published as an appendix to his "Tchao-chi-kou-eul, ou l'orphelin de la Chine," pp. 263-322. It was republished in "Les Avadânas Contes et Apologues Indiennes;" vol. 3, pp. 175-272. Paris, 1859.)

Fán he chow.

- 105. FAN-HY-CHEU: a tale, in Chinese and English: with notes, and a short grammar of the Chinese language. By Stephen Weston. London, 1814.
- 106. THE AFFECTIONATE PAIR, or the history of Sung-Kin, a Chinese tale; translated by P. P. Thoms. London, 1820.

Szé shih ûrh chang king.

107. THE SUTRA OF THE FORTY-TWO SECTIONS, from the Chinese. Translated by the Reverend S. Beal. (This is published in "The Journal of the Royal Asiatic Society," vol. 19, pp. 337-349.)

Kin kang pan jo po lo meih king.

108. VAJRA-CHHEDIKA, the "Kin Kong King," or Diamond Sútra. Translated from the Chinese by the Rev. S. Beal, Chaplain, R.N. (This is published in the "Journal of the Royal Asiatic Society," New Series, vol. 1, pp. 1-24. London, 1865. A translation of the Tibetan version of the same, into German, by Schmidt, was published in the "Mémoires de l'Academie des sciences de Saint Pétersbourg," 6e serie, tom. 4, p. 126 sqq.)

Mô ho pan jŏ po lô meih to sin king.

109. THE PARAMITA-HRIDAYA SUTRA, or, in Chinese "Mo-ho-pô-ye-po-lo-mih-to-sin-king," i. e. "The Great Páramitá Heart Sútra." Translated from

the Chinese by the Rev. S. Beal, Chaplain, R.N. (This is also in the "Journal of the Royal Asiatic Society," New Series, vol. 1, pp. 25-28. London, 1865.)

O me to king.

110. BRIEF PREFATORY REMARKS TO THE TRANSLATION OF THE AMITABHA SUTRA from Chinese. By the Rev. S. Beal, Chaplain, R.N. (This is published in "The Journal of the Royal Asiatic Society," New Series, vol. 2. Pp. 136-144. London, 1866.)

Yth shoo loo këa lún.

111. A BUDDHIST SHASTRA, translated from the Chinese: with an analysis and notes. By the Rev. J. Edkins, B.A. (This is published in the "Journal of the Shanghai Literary and Scientific Society." Pp. 107-128. Shanghai, 1858.)

Yú lîn.

- 112. LES AVADANAS Contes et Apologues Indiens inconnus jusqu'a ce jour suivis de Fables, de Poésies et de Nouvelles Chinoises traduits par M. Stanislas Julien. Paris, 1859. 3 vols. (These form a part of the cyclopædia Yú lin.)
- 113. THE CATECHISM OF THE SHAMANS; or, the Laws and Regulations of the Priesthood of Buddha in China. Translated from the Chinese original, with notes and illustrations, by Charles Fried. Neumann. London, 1831.

Tabu tih king.

- 114. 老子道德羅 Lao TSEU TAO TE KING, Le Livre de la Voie et de la Vertu composé dans le 6e siècle avant l'ère Chrétienne par le philosophe Lao-tseu traduit en Français, et publié avec le texte Chinois et un commentaire perpétuel par Stanislas Julien. Paris, 1842.
- 115. LE 道 德 秤 TAO-TE-KING, ou Le Livre de la Raison Suprême et de la Vertu, par Lao-tsèu. Traduit en Français et publié pour la première fois en Europe avec une version Latine et le texte Chinois en regard; accompagné de la traduction complète du Commentaire de Sie-hoéi, &c. Paris, 1838. 1re Livraison.

Taé sháng kàn yìng pëen.

- 116. LE LIVRE DES RECOMPENSES ET DES PEINES, traduit du Chinois, avec des notes et des éclaircissemens; par M. Abel Rémusat. Paris, 1816.
- 117. TRAITE DES RECOMPENSES ET DES PRINES, de Thaï-chang. (This translation by Klaproth, forms part of his "Chrestomathie Mandchou," pp. 211-221; in which the Manchu text is also given, pp. 25-36. Paris, 1828.)
- 118. (An English translation of the Kan ying peen was published in the "Canton Register" for 1830.)
- 119. LE LIVRE DES RECOMPENSES ET DES PEINES, en Chinois et en Français; accompagné de quatre cent légendes, anecdotes, et histoires, qui font connaître les doctrines, les croyances et les mœurs de la secte des Tao-ssé. Traduit du Chinois par Stanislas Julien. Paris, 1835.

Wăn ch'ang té keun yin tseih wăn.

120. EX LE LIVRE DE LA RECOMPENSE DES BIRNFAITS SECRETS, traduit sur le texte Chinois, par L. Léon de Rosny. Paris, 1856. (This was first published in the "Annales de Philosophie Chrétienne," 4th Series, vol. 14.)

Yû kung yû tsabu shîn kê.

121. LA VISITE DE L'ESPRIT DU FOYER A IU-KONG. Traduit par Stanislas Julien. Paris, 1854. (This was first published in "Le livre des Recompenses et des Peines," by the same author, pp. 18-27. Paris, 1835.)

Tsoò szé.

122. DAS LI-SAO UND DIE NEUN GESANGE. Zwei chinesische Dichtungen aus dem 3ten Jahrhundert vor der Christlichen Zeitrechnung, von Dr. Aug. Pfizmaier. Wien, 1852. (These are the first two poems in the Tsod sed.)

Yú che shing king foo.

- 123. ÉLOGE DE LA VILLE DE MOURDEN et de ses environs; poeme composé par Kien-long, Empereur de la Chine & de la Tartarie, actuellement régnant. Accompagné de Notes curieuses sur la Géographie, sur l'Histoire naturelle de la Tartarie Orientale, & sur les anciens usages des Chinois; composées par les Éditeurs Chinois & Tartares. On y a joint une Pièce de Vers sur le Thé, composé par le même Empereur. Traduit en François par le P. Amiot. Paris, 1770.
- 124. ELOGE DE LA VILLE DE MOUKDEN par l'empereur Khian loung. (This is a translation of the same poem, made by Klaproth from the Manchu version, and forms part of his "Chrestomathie Mandchou," pp. 235-273. The Manchu text is also contained in the same work, pp. 63-99. Paris, 1828.)

Hwa tsëen ké.

- 125. 花黛 CHINESE COURTSHIP. In verse. To which is added an appendix, treating of the Revenue of China, &c., &c. By P. P. Thoms. London, 1824.
- 126. (A Dutch translation of the same has been published by Gustave Schlegel of Batavia.)
- 127. (An instalment of an English rhyming translation of the same poem, by the Rev. J. Chalmers, has been printed in the "Notes and Queries on China and Japan," for 1867, with the promise of continuation.)

Hè ch'un kwang tséén chúng yǒ hố.

128. 喜 春 光 前 泰 樂 和 乾 降 御 題 哉 苗 子 The Conquest of The Miao-186. An Imperial Poem by Kien-lung, entitled "A Choral song of Harmony, for the first part of the Spring," by Stephen Weston. From the Chinese. London, 1810.

Yú tíng tseuên t'àng she.

129. Poesies de l'epoque des Thang. (7e, 8e, et 9e siècles de notre ère) traduites du Chinois pour la première fois avec une étude sur l'art poétique en Chine et des notes explicatives par le Marquis d'Hervey-Saint-Denys E B-Paris, 1862. (This is merely some excerpta from the productions of the Tang poets, as contained in the large native work named,)

Chaou shé koo ürh.

- 130. TCHAO-CHI-COU-ELL, on le petit Orphelin de la Maison de Tchao. (This translation which was made by Premare, was published in the 3rd volume of Duhalde's "Description Geographique, Historique, Chronologique, Politique, et Physique de l'Empire de la Chine et de la Tartarie Chinoise," pp. 339-378. Paris, 1735. A version of it appeared in the English translation of Duhalde's work, with the title,—"Tchao-chi-cou-ell, or, the Little Orphan of the Family of tchao. A Chinese Tragedy." 8vo. edition, vol. 3, pp. 193-237; London, 1736; and in the folio edition, vol. 2, pp. 175-182; with the title,—"Chau shi ku eul: or, the Little Orphan of the Family of Chau. A Chinese tragedy." London, 1741.)
- 131. THE LITTLE ORPHAN OF THE HOUSE OF CHAO: a Chinese Tragedy. (This is another translation of the French version, inserted in "Miscellaneous Pieces relating to the Chinese," vol. 1, pp. 101-213. London, 1762.)
- 132. 趙氏茲見 TCHAO-CHI-KOU-EUL, ou l'Orphelin de la Chine, drame en prose et en vers, accompagné des pièces historiques qui en ont fourni le sujet, de nouvelles et de poésies Chinoises. Traduit du Chinois, par Stanislas Julien. Paris, 1834.

Ladu săng ûrh.

133. LAOU-SENG-URH, or An Heir in his old age. A Chinese drama. London, 1817. (This translation is by John Francis Davis.)

Hán kung ts'ew.,

134. HAN KOONG TSEW, or the Sorrows of Han: a Chinese tragedy. Translated from the original, with notes. By J. F. Davis. London, 1829. (It is also published as an Appendix to "The Fortunate Union," vol. 2, pp. 213-243.)

Hwuy lan ké.

135. 灰闌配 Hoei-lan-ki, ou L'histoire du Cercle de Craie, drame en prose et en vers, traduit du Chinois et accompagné de notes; par Stanislas Julien. London, 1832.

Yuên jîn pîh chùng k'eŭh.

136. THEATRE CHINOIS ou Choix de Pièces de Théatre composées sous les empereurs Mongols traduites pour la première fois sur le texte original précédées d'une introduction et accompagnées de notes par M. Bazin Ainé. Paris, 1838. (This contains four out of the hundred pieces of the original work, i. e. Nos. 66, 8, 94 and 86, the first of which, "Tchao-mei-hiang, ou Les Intrigues d'une Soubrette," had been published by itself in 1835.)

Hŏ han sán.

137. THE COMPARED TUNIC. A Drama in Four Acts. (This is a translation from the French of the second piece in the preceding collection, by Dr. Williams, published in the "Chinese Repository," vol. 18, pp. 116-155.)

Pe pa ké.

138. LE PI-PA-KI ou L'histoire du Luth drame Chinois de Kao-tong-kia représenté à Péking, en 1404 avec les changements de Mao-tseu traduit sur le texte original par M. Bazin Ainé. Paris, 1841.

Tseáy heuĕ.

139. TSEAY-HEUE 借 靴, The Borrowed Boots. (This is a translation by the Rev. J. Edkins, of one of the pieces in the Collection Chuy pth k'ew, p. 206, and is the first piece in his "Chinese Conversations," pp. 1-56. Shanghui, 1852.)

Ts'ing wăn k'è mûng.

140. Translation of the Ts'ing wan k'e mung, a Chinese Grammar of the Manchu Tartar language; with introductory notes on Manchu literature. Shanghai, 1855. (Translated by A. Wylie.)

San hờ pëén làn,

141. Mandschu-mongolische Grammatik aus dem San-hö-pián-làn, übersetzt von H. C. v. d. Gabelentz. (This is a translation of the 2nd book, excepting the first three leaves, of the San hö pëén làn, being a short Mongolian grammar; and is published in the "Zeitschrift für die Kunde des Morgenlandes," vol. 1, pp. 255-286; Göttingen, 1837. A review and partial translation of the 1st book of the same Chinese work, which treats of Manchu Grammar, was published by this author, in the same serial, with the title "Mandschu-sinesische Grammatik nach dem Sân-hö-pián-làn;" vol. 3, pp. 88-104. Göttingen, 1840.)

List of Play Books given by Davis in the Preface to his "Han koong tsew."

長生殿 Ch'ang săng tëen							4	vols
綴百婆 Chuy pih k'ew				••.			24	,,
春 燈 謎 Ch'un tăng mé				•••	•••	•••	4	• •
	•			•••	•••		16	,,
風求圖 Fung k'ew hwang	5	•••	•••	•••	•••	•••		"
集香亭 Han hëang t'ing	.	•••	•••	•••	•••	•••	4	,,
虎口餘生 Hoo kow yu s	ang	:	. :	•••	•••	•••	4	,,
紅樓夢傳奇 Hung low	mung	g chuer) K'O	•••	•••	• • •	6	,,
黃 鶴 樓 Hwang ho low	•••	•••	•••	•••	•••	•••	2	,,
輪 真 紀 Hwúy chin ké	• • •	•••		•••		•••	6	,,
巧團圖 Keaou t'wân yue		•••		•••		•••	2	,,
九度 Kew too		•••	•••		•••	•••	2	,,
九 種 曲 Kew chúng k'eǔh		•••		•••	•••	•••	9	,,
夢裏 綠 Mung le yuen							2	,,
奈何天 Naé ho t'ëen							10	,,
入美圖 Pà meì t'oô					•••		10	
比目魚 Pe muh yu	•••			•••	•••		ž	,,
碧玉獅 Peih yǔh sze			•••	•••		•••	6	,,
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河南記 Se scang ké			•••	•••			6	;,
珊瑚峡 Shan hoo keué	•••	•••	•••	•••	•••	•••	_	,,
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石榴記 Shih lew ke	•••	• • •	•••	•••	• • •	•••	2	,,
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夢 忠 M Shwang chung m	eaóu	•••	•••	•••	•••		2	,,
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桃花扇 T'aou hwa shen	•••	•••	•••				4	,,
一箭 綠 Yih tsëén yuen			•••				4	
樂府紅瑚 Yǒ foo hung s	han			•••		•••	6	,,
魚水綠 Yu shwùy yuen					•••	•••	4	• • •
元寶媒 Yuên paou mei				•••			2	• • • • • • • • • • • • • • • • • • • •
玉搔頭 Yǔh snou t'ow				•••	•••	•••		
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NOTES

ON

CHINESE LITERATURE.

THE Chinese are accustomed to arrange their literary productions under four divisions: viz. 1. Classics. 2. Histories. 3. Philosophers. 4. Belles-lettres.

I. CLASSICS.

As the first of these divisions, the Classical, forms the stem from which the others are said to spring, a few remarks are given here on the several works included under this head.

1. The 易探 Yih king, "Book of Changes" is regarded with almost universal reverence, both on account of its antiquity and also the unfathomable wisdom which is supposed to lie concealed under its mysterious symbols. The authorship of the symbols (卦 kwa), which form the nucleus of the works, is with great confidence attributed to the ancient sage 伏 槿 Fǔh-he.* These consisted originally of eight trigrams, but they were subsequently, by combining them in pairs, augmented to the number of sixty-four hexagrams. This second process has also been attributed to Fuh-he by some, while others ascribe it to a later hand. These form the only portion of the now-existing work, which claims to be older than the Chow. 文王 Wan Wang, the ancestor of that dynasty, made a study of these symbols, while in prison for a state offence, and appended a short text to each, indicative of the character of the hexagram, which text is termed * Twan. This is followed by observations in detail on the several strokes in the figure, termed 2 Sëang, which are said to be from the hand of 周 公 Chow Kung, the son of Wan Wang. The remaining portions of the work, comprising ten sections, termed + I Shih yth, "Ten wings," are said to have been added by Confucius. The first, named # # Twan chuen, consists of a paragraph to each of the texts of Wan Wang, in which he further dilates on the hidden meaning. After this, the text of Chow Kung are expanded under the name of A section annexed to the two first diagrams 乾 Keen, "Heaven," and 坤 Kwan, "Earth," entitled 文言 Wan yen, "Sense of the Text," enlarges on the preceding

^{*} Also written 包 辒 Paou-he.

observations. The **E** & E sze chuen is a "Memoir on the Philosophy of the Text," in two sections. 說 卦 億 Shwo kwa chuen is a "Discussion of the Diagrams." 京卦 像 Seu kwa chuen is "The Order of the Diagrams"; and 難 卦 体 Tsa kwa chuen, "Promiscuous Discourses on the Diagrams." Such is the structure of the book as it has been handed down to the present time, known as the E I. Chow yth, "Chow Changes," a name applied to it in reference to the texts by Wan Wang and Chow Kung. There are traces of the same doctrine having been promulgated prior to the Chow dynasty; on some modifications of system, however, now unknown. It appears from the Chow Ritual, that during that dynasty, there were still three systems of Changes in use by the 太 h Taé pŏ, "Chief Diviuer." One was designated the 速山 Lëen shan, "United Hills;" which was the system employed during the Hea, the name being adopted from the first hexagram in that scheme formed by a reduplication of the E Kan diagram, which is the symbol for a hill. The other termed to a Kwei chwang, "Reverting Deposit," was that in use during the Shang, in which the first symbol was EKwan, "Earth," representing the depository of all things. There is no evidence of the existence of these two systems so late as the Han dynasty. The Chow Book of Changes is said to have escaped destruction at the time of the Burning of the Books, B.C. 220, by Che-hwang Te, in consequence of its application to purposes of divination; books of that class having been exempted. Tradition relates, however, that the three last sections by Confucius were lost about that time, and were afterwards found by a girl at the Yellow River. A long list of scholars are recorded as having distinguished themselves as expounders of the Ythking, some by oral instruction, and others by their writings.

2. The second of the Classics is the 整 E Shoo king, "Book of Government," originally compiled by Confucius, from the historical remains of the Yu,* Hea, Shang and Chow dynasties, and consisted of 100 chapters, the period it embraced being from the middle of the 24th century, B.C., down to 平王 Ping Wang of the Chow, B.C. 721. At the time of the bibliothecal conflagration, the existing copies of this work were diligently sought for and committed to the flames. When the revival of literature took place in the Han, B.C. 178, a careful search was made for any copies that might have escaped destruction, but the only portion which could be recovered, was derived from an aged scholar who bore the designation 伏生 Fün-säng, an inhabitant of 清 Tsie-

^{*} The Yu dynasty of Chinese books, is the period generally denominated that of Yaou and Shun in foreign books.

nan in Shan-tung, who had retained 29 chapters. Tradition adds, that the chapter 基 誓 Tae shé, "The address at Tae," was recovered from a girl in Honan. During the reign of 武 帝 Woo Te, about RC. 140, the dwelling house of Confucius being pulled down by order of 恭 王 Kung Wang, prince of Loo, a copy of the Shoo king was found, with several other books, all written in the seal character, enclosed in the wall, said to have been deposited there by one of the late descendants of the sage. A member of the same family, 孔 安國 Kung Gan-kwo, set about deciphering this document with the aid of Fuh-sang's text, and thus managed to get 25 complete chapters out of it. The Tae-shé chapter was different from the one of the same name discovered by the Houan girl. Five of the chapters only agreed with those repeated by Fuh-sang. Gan-kwo arranged the whole work in accordance with the ancient text he had found, and wrote it out in the * Le, or character used during the Han dynasty, making altogether 58 chapters; the remaining portions of the ancient book were so confused and obliterated that he could make nothing of them. The compilation of Gan-kwo was received with various degrees of consideration for several hundred years, till about the 4th century, when all traces of its existence disappear. During the Eastern Tsin, a work was brought to light by one ki fi Mei Tsih, professing to be that of Gan-kwo. This seems, after a time, to have been received with confidence by the literati, and was adopted in the National College at the end of the 5th century; down to the end of the Tang, we do not find suspicious raised as to its genuineness. Daring the Sung, however, 朱喜 Choo He, in his severely critical investigation of the Classics, was first led to doubt the authority, but did not live to write a commentary on the work; that being afterwards executed by his pupil 震沈 T'sae Ch'in. During the Ming, and more especially the present dynasty, the work has passed through tests of the most searching character, the result of which shews that the portion now termed the 古 在 Koo-wan, "Ancient text," is not the work of Gan-kwo. but the fabrication of Mei Tsih, while the evidence tends to confirm the genuineness of that of Fuh-saug, known as the 今 女 Kin-wan, "Modern text," which had been hunded down as a separate work till the Tang. The two texts, however, are now generally published in one work, numbering 58 chapters in all, only 33 of which belong to the Modern text.

3. The third Classic is the set She king, "Book of Odes," consisting of a collection of ballads used by the people of the various petty states of China in ancient times, selected and arranged by Confucius, to the number of 311. This work suffered the general fate of

literary productions, at the hands of Che-hwang Te, but from the character of its contents, it was more likely to retain a place in the memory than the Shoo king. Four different versions, by as many hands, were afterwards published in the early part of the Han; one by 由 公 Shin Kung of Loo, termed the Loo Odes; another by 藏 圈 Yuen Koo of Tse called the Tse Odes; another by 韓 思 Han Ying of Yen, named the Han Odes; and one by 毛 墓 Maôu Chang of Chaou, who professed to give the work as it had been handed down by 子 夏 Tste Hëa, the disciple of Confucius. Only the latter work has survived to the present time. The Tse Odes were already lost during the Wei dynasty; the Loo Odes were lost during the Western Tsin; and although the Han Odes were preserved to a much later period, no one cared to apply himself to the study of the work. Maou's version, as it has reached us, numbers in all 311 odes; 6 of which have only the name preserved, the odes being lost. The work is divided into four parts; 1st, B Kwo fung, "Characteristics of the States," containing ballads to the number of 159, from 15 petty kingdoms; 2nd, 小雅 Seaou ye, "Lesser Eulogiums," containing 80 odes, 3rd, 大雅 Ta ya, "Greater Eulogiums," containing 31 odes; and 4th, 類 Sung, "Songs of Homage," containing 41 odes, written to the praise of the Princes of Chow, Loo, and Shang.

The three works above noticed hold the highest grade among the Classics.

4. The Rituals occupy the next place among the Classical writings, and these are three in number.

The 周 論 Chow Le, "Chow Ritual," is generally believed to have been written early in the Chow and consists of an elaborate detail of the various officers under that dynasty with their respective duties. probable that the same regulations were in force among the majority of the subordinate states at that time. But the state of 秦 Tsin continued to retain the Shang rites to the end; hence this work was a special object of aversion to Che-hwang Te, who ordered that all the copies should be carefully sought for and burnt, in order that he might obliterate every trace of the Chow; a severe prohibition against its concealment being at the same time issued by him. We hear nothing more of this work till nearly a hundred years later, when the reigning emperor Woo Te repealed the above prohibition, in consequence of which several copies were brought from their hiding places, and presented to the emperor. They were then as much beyond the reach of scholars, as they had previously been during their concealment, till about 40 B. C. when 劉 向 Lew Hëang, and his son M Lew Hin, being engaged in comparing and arranging the rare

books in the palace, discovered this work, but wanting the last section; and although a reward was publicly offered for its recovery, it could nowhere be found. To supply the deficiency, they added the 老工記 Kaou kung ke, "Artificer's Record," now admitted to be a work of great antiquity, if not as supposed by some, the original sixth section. During the Han, the work was known as the 周官 Chow kwan, "Officers of the Chow." In the time of the Tsin, it received the name of 周 官 讀 Chow kwan lè, "Chow Official Ritual." During the Tang, it was changed to Chow le. In the eleventh century a minister under the Sung, named 王安石 Wang Gan-shih, introduced some changes in the system of levying duties, and rested them on the authority of the Chow le. The countenance which this unpopular measure appeared to receive from the Chow le drew forth much opposition, in the way of counter-exposition. and afterwards led to the declaration, on the part of the literati generally. that the work was unworthy of credit; while one 胡 安國 Hoo Gan-kwŏ, declared that it had been fabricated by Lew Hin, for the purpose of supporting the pretensions of the usurper Wang Mang. These opinions were widely received till the time of Choo He, who investigated anew the claims of Chow lè, the result of his researches being to confirm the view that the work was composed by Chow Kung, or some sage during the Chow dynasty. Since that time, the question or genuineness may be considered as set at rest, scholars with slight exception giving in their adherence to the views promulgated by Choo Foo-tsze. sections of the Chow lè, may be seen the type of the present six administrative Boards at Peking.

The doctrine of the Rites as contained in the E lè, gave rise to several schools of exposition and teaching, in early times. One of the most famed of these was that of 后 Hów Ts'ang, who flourished during the 1st century before Christ A pupil of his named 戴 信 Taé Tih, collected together the existing documents on the subject to the number of 214 sections, only a small portion of which were held to have emanated from Confucius, and to have been put on record by his disciples and others. These he revised and reduced to 85, his work being named the 大 戴 禮 Tá taé lè, "Ritual of the Senior Taé." This was further revised by his nephew 戴里 Taé Shíng, who reduced the sections to 49 in number, in which form the compilation was entitled the 小 戴 Seaòu taé lè "Ritual of the Junior Taé." Such is the work that has come down to us under the name of the 注 Lè ké, "Book of Rites," and is now by imperial authority designated one of the Five Classics.

There are 40 out of the 85 sections of the Tá taé lè now preserved, the remainder having been lost during the Han, at which period the work was lightly esteemed by the literati. Later scholars have, however, formed a higher estimate of its value, and it is now looked upon by many, at least equal to, if not of higher authority than the Lè ké. One of the most interesting sections in it is the **Z** I. IF Hëá seadu ching, "Calendar of the Hëá dynasty," which, if genuine, and the probabilities are strongly in its favour, presents us with an astronomical document 2,000 years older than the Christian era.

5. The 春 秋 Ch'un ts'ew, "Spring and Autumn Annals," is the only one of the Five Classics actually written by Confucius, being a history of his native state Loo, from 722 to 484 B. C. The sage having caused several of his disciples to institute a search among the state records of the Chow, he availed himself of the result of their labours, to compile the work in question. An amplification of the original work was made by one of his pupils named 左跖明 Tsò Kèw mîng, his work being named 左 傳 Tsó chuen, "Tsò's Narrative." At the commencement of the Han, a commentary on the Ch'un ts'ew by 公 羊 高 Kungyang Kaou, was reduced to writing. Another commentary by 穀梁赤 Kuh-leang Ch'ih, was written about the middle of the 1st century before Christ. These two scholars are said to have been pupils of Tszè-hëá, their works having been transmitted orally by their respective disciples, for several generations. The above three works are admitted to the rank of secondary Classics. The object of the two latter is to give an exposition of principles, while the work of Tso, which has maintained the first place in popular estimation, dilates especially on the contemporary events necessary to throw light on the original chronicle.

Besides this work, Tso had collected a mass of material connected with the national history, which he did not feel at liberty to incorporate with the history of the state of Loo; and hence he published it separately under the title of 國語 Kwo yù "Remarks concerning the States." This is termed the 外像 Waé chuen "Outside Narrative," while the three former are called 內像 Núy chuen "Inside Narrative."

6. After the Five Classics par excellence, the books held next in estimation are those known as the Paragraph Szé shoo, "Four Books." In the present form, however, the collection only dates from the time of the Sung, when they were thus arranged by Choo He.

The 大學 Tá hëö, "Great Study," appears to have been retained after the time of Chè-kwâng Té, among the documents pertaining to the rites, and eventually formed a section in the Lè ké, in which it was preserved till the time of Choo He, who erased it from the Lè ké, and published it separately, as one of the Four Books. It consists of eleven chapters, the first of which, called the Classic, contains the words of Confucius on the fundamental principles requisite in the government of states. The remaining ten by his disciple ** Tsăng Ts'an are merely illustrations of the sayings of the sage.

The 中庸 Chung yūng, "Invariable Medium," is ascribed to 子思 Tszè sze, the grandson of the sage. In this, which is the most philosophic of the Four Books, the ruling motives of human conduct are traced from their psychological source. The work consists of thirty-three chapters, its history being similar to that of the Tá heo.

The 論語 Lún yù, "Miscellaneous Conversations," consists of dialogues between Confucius and his disciples and others, in twenty chapters. 程明道 Ching Mîng-taòu conceived that the book was written by the disciples of 右子 Yèw tszè and 曾子 Tsăng tszè, themselves disciples of the sage. A copy written in the seal character was afterwards found in the wall of Confucius' house along with the Shoo king. This was deciphered and published by Kung Gan-kwö. About a century later, another edition of the Lún yù appeared, the 答論 Loò lún "Loò Conversations," published by 夏侯 腊 Hēá-hôw Shíng and others. This was substantially the same as Gan-kwö's, which was termed the "Ancient Text," there being merely a difference in the division of the chapters, the Ancient Text having twenty-one chapters, while the other only numbered twenty. Shortly after, the 音論 Tse lún "Tse Conversations" was published by 王吉 Wâng Keih. This

was more diffuse than the others, and contained two extra chapters, entitled 問 王 Wǎn wáng and 知道 Che taóu. The two works being compared together, the extra chapters of the $Tse\ l\acute{u}n$ were rejected, and the text amended according to the $Lob\ l\acute{u}n$. About the end of the Han, 動康成 Ch'ing K'ang-chíng investigated the different versions, and taking the $Lob\ l\acute{u}n$ as the standard, wrote a commentary on the work, since which his edition has been generally received, and has retained the name of $Lob\ l\acute{u}n$. The $Tse\ l\acute{u}n$ soon after fell into disuse and was lost.

- 孟子 Mǎng tszé, which is the largest of the four, is composed of conversations held between the sage 孟柯 Mǎng K'o, and the princes and grandees of his time, the main object being to enforce the practice of the virtues of Benevolence and Integrity; the inherent goodness of human nature forming a fundamental principle in the philosopher's instructions. It is divided into fourteen chapters. Mǔng tszè, or as he is generally called Mencius, was the pupil of a disciple of Tszè sze, and flourished during the 4th century B. C. His work is said to have escaped the general burning, in consequence of its being considered extra-classical.
- 7. The 差 解 Heaóu king, "Book of Filial Piety," claims to be a conversation held between Confucius and his disciple Tsang Ts'an, on the principles of Filial Piety, recorded by another disciple whose name is not preserved. According to tradition, it was concealed by 箱 芝 Yen Che of 河 間 Hô-këen, at the time of the burning of the books, and was brought to light again by his son & Ching, when the edict against concealment was revoked. This copy consisted of eighteen chapters; but a copy in the ancient character being afterwards discovered in the wall of Confucius' dwelling, it was found to consist of twenty-two chapters. Lêw Hëang after carefully comparing the two copies, fixed upon eighteen chapters as the original form, in which state it has come down to us; but it does not by any means share the same degree of confidence to the other classical works; for many scholars of the present day, from studying the text, feel justified in doubting that it originated with Confucius Neither the style of the composition, they say, nor the doctrine propounded are in keeping with the productions of the sage.
- 8. The 胸雅 Urh ya, "Literary Expositor," is a dictionary of terms used in the classical and other writings of the same period, and is of great importance in elucidating the meaning of such words. It is divided into 19 sections, each of which treats of a separate class of subjects. The authorship is attributed with some probability to Tszè-hëá; though there is tradition that a part of this had also been handed down from the time of Chow Kung.

The above-noticed works comprise all those generally donominated the Classics, though the number of such has varied at different periods. 六經 Luh king, "Six Classics," are said to have left the finishing hand of Confucius, i. e., the Book of Changes, Book of Government, Book of Odes, Spring and Autumn Annals, Book of Rites, and Book of Music. The last named of these is now lost, and the only vestiges we have left respecting the music of that early period, are a section in the Chow lè, which treats of the duties of the officers of music, a section in the Lè ké, called the Music Record, and some incidental notices in the Shoo king. It is very uncertain how much of the existing rituals are due to Confucius; there is reason to believe, however, that the subject engaged a considerable share of his attention. During the T'ang, a compilation was made under the name of the 十三 經 Shih san king, "Thirteen Classics," including the Yih king, Shoo king, She king, Chow lè, E lè, Lè ké, Ch'un ts'ew Tsò chuen, Ch'un ts'ew Kung yang chuen, Ch'un ts'ew Kuh lëang chuen, Heaou king, Lun yù, Mang tszè, and Urh ya. In the time of the Sung, the number of Classics was reduced to nine, by discarding the commentaries of Kung-yang and Kuh-leang, the E lè and Urh ya. The Five Classics adopted by authority during the Ming were, the Yih king, Shoo king, She king, Lè ké, and Ch'un ts'ew, while the Four Books Tá heo, Chung yung, Lún yù, and Mang tszè were put in the second grade. The same arrangement has been continued by the present dynasty, the emperors of which have had versions of most of the above works published in Manchu. whole are sometimes included under the term Six Classics, the Four Books collectively forming the sixth.

9. Another class of works which though not directly termed classical, are yet referred to that division of literature, is that comprising the Dictionaries; in the compilation of which much labour has been bestowed by the Chinese, for the purpose of maintaining the purity of the language to after ages. These may be ranged under three divisions, according to the plan of their construction. First, those in which the words are arranged in various categories fixed upon with regard to affinity of subjects. To this division the Urh ya belongs, as also the 六章 故 Lüh shoo koó, a book of note written about the close of the Súng; and the same principle of arrangement has been followed in a great number of works, extending even to some which do not properly come under the denomination of dictionary. It is that also generally adopted in the compilation of Chinese dictionaries of foreign languages, such as the Mongolian, Manchu, Thibetan and others.

The second division includes those arranged according to the radical part of the character. The earliest work of this kind was the 說文 Shwō wǎn, composed by 許慎 Heù Shîn, and published A. D. 100, which is divided into 540 radical sections. The 玉篇 Yǔh pēen was published A. D. 523 by 顧野王 Koó Yày-wâng, and contains 542 radicals. The 類篇 Lúy pēen by 司馬光 Sze Mà-kwang, which appeared in the Súng dynasty, is arranged under 544 radicals. The 六書本義 Lū shoo pùn & was published during the Mîng, by 超調 議 Chaon Hwny-k'ëen; in this the number of radicals is reduced to 360. At a later period during the same dynasty, the 字彙 Tszé wuy was published, in which the radicals were fixed at 214; and the same arrangement has been preserved in the two principal dictionaries that have been compiled during the present dynasty, the 正字通 Ching tszé t'ung and 康熙字典 K'ang-he tszé tèèn.

The third division comprises those works which are arranged in accordance with the tones and final sounds of the characters. One of the earliest of these is the 唐韻 Tâng yùn, as the name indicates, a production of the T'âng dynasty, but the nucleus of the work appears to have been composed during the Suy, under the name of 切韻 Tsēĕ yùn, by 陸法言 Lǔh Fǔ-yên.

The **B** ill $Kwang\ yun$ is a work of uncertain date, but generally believed to belong to the Tang dynasty, and is substantially the same as the $T^*dng\ yun$. The earliest known edition of it is of the time of the Sung.

The 集 前 Tseth yùn, a work of considerable fame appeared during the Súng.

The 五音集韻 Woo yin tseth yùn is by 韓道照 Hân Taou-chaon of the Kin dynasty. The ground-work is in substance the same as the Kwàng yùn, containing the 26,194 characters which composed that work, together with 27,330 more, being just one less than the additional number given in the Tseth yùn. But a new arrangement is introduced, the 206 finals of previous works being reduced by combination to 160; under each of which the characters are referred in order to the 36 initial sounds, these being subdivided according to the four classes of finals.

The 切韻指掌圖 Tsie yùn chè chàng t'oò is a small work on the sounds of the language, illustrated by diagrams, by Sze-ma Kwang mentioned above. All the words are arranged according to the 36 initials and four classes of finals, this being the oldest work extant containing the Hindoo analysis introduced by the Indian Buddhists.

There are twenty diagrams containing in all 3,130 characters, from which may be derived by rule 760 more, completing the number 3,890 contained in the *Tsèë yàn*.

The 調 補 Yùn pèo by 吳 楲 Woô Yih of the Súng dynasty, is chiefly valued as being the earliest attempt to investigate the theory of the ancient sounds; but it is said to be a very faulty production.

The 禮 部 韻 異 Lè poó yùn leo by 丁 度 Ting T'oo, the author of the Tseih yun, was published under official patronage about the middle of the 11th century, for the purpose of rectifying the disorders which were creeping into the rhymes at the examinations; from which time this work was to be the standard of appeal. There are only 9,590 characters in the original work, but some supplementary matter was afterwards added. An augmentation of the preceding work appeared in the 12th century with the title 增修互註讀部間界 Tsang sew hoó choó lè poó yùn leo. This was the joint production of 毛 晃 Maôu Hwang and his son 毛居正 Muôn Ken-ching, the former of whom increased the original work by 2,655 characters, and the latter 1,402 more. In the following century, the 押 韻 釋 E Yǎ yùn shih é was composed by 歐陽德路 Gow-yang Tih-lung, and enlarged by 郭守正 Ko Showching, being an exegetical work on the Lè poó yùn leo. 九經補韻 Kèw king poò yûn is a small vocabulary auxiliary to the Lè poó yùn leo, by 楊伯岳 Yang Pin-yen, containing 79 characters from the classics. which are omitted in that work; also an appendix of 88 articles concerning the morning rites.

The 古今韻會舉要 Koò kin yùn kwúy keù yaeu was compiled by 熊忠 Henng Chung of the Yuéu dynasty. A new arrangement of the initials is adopted, after the method of Hân Taòn-chaou; and the number of the finals is reduced to 107, in accordance with the system introduced by 劉 淵 Lêw Yuen of Ping-shwùy about the middle of the 13th century, and which has been very generally followed since that time, under the name of Ping-shwùy finals.

The 四聲等子 Szé shing tăng tszè is a small work by an unknown author, which like the Tsēĕ yùn chè chàng t'oô, is arranged on the plan of the Hindoo analysis.

The 洪武正韻 Húng woo ching yùn, as its name implies, was published under the patronage of the first emperor of the Mîng dynasty, during the period Húng-woo. In it the number of rhymes are reduced to 76. Although the work is well known, it never came n to general use.

The 音論 Vin lún, a small work of some merit by 顧 袋 武 Koó Yén-woò of Kwan-shan, published at the commencement of the present dynasty, besides an analysis of three of the old pronouncing dictionaries, gives a number of disquisitions respecting the history of the sounds. The same author, who was a man of deep research, published four other works on the same subject, which generally form one collection :- the 詩本音 She pùn yin, a dictionary of the original sounds of the Book of Odes, in which all the rhymes of the odes are taken seriatim, and referred to their respective divisions in the Kwàng yùn:—the 易音 Yih yin, an analysis of the Book of Changes, on the same principle as the preceding:—the 唐韻正 Tang yùn chíng, a systematic rectification of the Tang dynasty finals:—and the 古音表 Koò yin peadu in which all the ancient sounds are arranged under 10 divisions, in each of which the characters follow the order of the four tones. The 韶 浦 下 Yùn poò ching is another small work by the same author, devoted to the correction of errors in the Yùn poò.

The 類音 Lúy yin by 潘 来 Pwan Lúy, a pupil of Koó Yén-woò above mentioned, was published towards the close of 17th century. The author applies himself especially to the more modern changes in pronunciation. He increases the number of initials to 50, under which he tabulates the whole system of sounds, and afterwards arranges all the characters under 147 divisions distributed among the four tones.

The 古今通韻 Koó kin t'ung yùn is a work on the ancient and modern sounds by 毛奇酚 Maôn K'ê-líng, written with a view to controvert the principles laid down in the several publications of Koō Yénwoò. It is considered inferior to the latter.

The 古今韻畧 Koò kin yùn leŏ by 邵子和 Shaou Tszè-sëang, which appeared about the end of the 17th century, follows the classification of the 106 finals.

The 叶 韻 彙 輯 Het yùn wuy tseth is an imperial work published in 1750, in which the characters are classified under the usual system of finals. An abbreviation of the same system is published in a small volume under the name of 詩 韻 She yùn, merely containing the meaning of each character in the most concise possible form.

Another concise work of modern date is the 音韻正說 Yin yùn ching gó by 孫耀 Sun Yaon, in which the arrangement is according to 65 finals.

The 音韻 輯要 Yin yùn tse'th yaou by 王 駿 Wang Senn, published about 1780, is arranged under 21 leading divisions, according to the finals.

The 古韻標準 Kod yùn peacu chùn by 江永 Këang Yùng, is a work of the latter part of last century. The 四聲切韻表 Szé shing tsë yùn peacu is another small work by the same author, in which all the sounds are tabulated under the 36 initials.

The 班馬字類 Pan mà tszé lúy by 糞機 Loo Ke of the Súng dynasty, is an examination of the characters in Sze-mà Tsëen's Historical Record and Pan Koó's History of the Hán. The arrangement is accordingly to 204 finals.

The 字鑑 Tszé kién by 李文仲 Lè Wăn-chúng, is a dictionary which appeared during the Yuên dynasty, arranged according to the 206 final divisions.

The 韻 府 羣 玉 Yùn foò k'eun yüh is a small encyclopædia of about the same period as the preceding, by 陰 時 夫 Yiu Shê-foo. This seems to be the oldest work extant with Lêw Yuen's system of finals, which are followed in the general classification.

The 五車韻瑞 Woo chay yùn súy by 凌以棟 Lîng E-tung was published in 1592. It follows the common system of the 106 finals, the principal leading characters being given in the ancient and modern form.

The 五車韻府 Woo chay you foo by 陳盡謨 Ch'in Tsin-moo, is divided among 128 finals newly selected, the sounds under each final being arranged according to the 36 initials, which are placed at the head of the page. This work formed the basis of Morrison's Alphabetic Chiuese dictionary.

The 器 聲品 字箋 Heave shing p'ing tszé tsëen by 虞德升 Yu Tih-shing, published in 1677, is a dictionary on the phonetic principle. There are in all 96 leading characters, the vocables under which amount to 1,500, embracing more than sixty thousand characters.

The 音韻 黝 微 Yin yùn ch'èn wê was published by imperial authority in 1726. It is arranged according to the 36 initials.

The 音韻速微 Yin yùn shùh wé appeared about 1771, under the patronage of the succeeding emperor. It is the same in principle as the Yin yùn ch'én wê, there being a slight modification in the disposition of the 36 initials.

The 佩文韻府 Pel wan yùn fod, which was compiled under the special superintendence of the emperor, and published in 1711, is probably the most extensive work of a lexicographical character ever published. It is arranged according to the usual system of 106 finals distributed among the 5 tones. It is usually bound in 110 thick volumes.

The 韻府約編 Yùn fod yǒ pëen by 鄧 愷 T'ăng K'aè, which appeared in 1759, is a work on the same principle as the preceding, but

in an exceedingly abridged form. The 詩 韻 編 美 She yùn pēen é by 王 起 鵬 Wâng K'è p'ăng, published in 1808, is also on the same arrangement, but greatly more epitomized. This is much used as a hand-book by students.

There are also several pronouncing dictionaries of the mandarin colloquial dialect, arranged on the above principle. One of the earliest of these is the 中原音韻 Chung yuên yin yùn by 周德帝 Chow Tints'ing, which appeared in the 13th century, including all the sounds under 19 finals. The 五方元音 Wood fang yuên yin by 樊 既 原 Fan Tăng-fung is a well-known work published in 1710, in which the sounds are all classified under 12 categories of finals. A revision and enlargement of the same was given to the public in 1810. Another work of this class is the 中州全韻 Chung chow tseilen yùn by 周昂 Chow Gang, in which the sounds are arranged according to the several organs of pronunciation. The 音韻 須知 Yin yùn seu che by 李書雲 Lè Shoo-yûn, published in 1690, follows the method of the Chung yuên yin yùn. Another on the same plan is the 中州音韻 祖要 Chung chow yin yùn tseth yaou.

Dictionaries in various local dialects are also published on the same principle. Such is the 八音合訂 Pa yin hǒ t'ing, compiled by 晋安 Tsin Gan from two earlier works, being a dictionary of the Fǔh-chow dialect in Fǔh-kéën, dated 1749.

The 雅俗通十五音 Ya sǔh t'ung shìh woò yin by 謝秀嵐 Sēáy Séw-lan gives the dialect of Chang-chow in Fǔh-kēén.

The 分韻 摄 要 合 後 Fun yin tsö yaou hờ chỉh by 虞 學 圖 Yu Hëŏ-poò and 温 岐 石 Wăn K'e-shih, is a dictionary of the Cauton dialect.

Dictionaries of the ancient character are found arranged on this plan. The 漢禁字源 Hán lé tszé Yuên, is a production of the 12th century, by 整機 Loo Ke, giving the various forms of the characters in the Lé or Official hand, found on 340 stone tablets from the 2nd century B. C. to the 5th century A. D. according to the classification of the Lè poó yùn lèö. The 禁粹 Lé pëén by 随高吉 Koó Gae-keǐh, which appeared last century, is on the same plan as the preceding. The 六音通 Lúh shoo t'ung was published by 图音级 Min Tsie-heǐh in 1661, when he was 82 years of age. The characters are given in a variety of ancient forms, and arranged according to the usual system of finals. The 全石韻府 Kin shih yùn foò is an extensive catalogue of characters in various ancient styles, found in inscriptions; this is also arranged according to the finals, and is printed in red.

In 1750, a work was published under imperial authority, termed the 同文韻 統 Tùng wan yùn t'ùng, containing a syllabic comparison between the Sanscrit and Tibetan vocables, the sounds being expressed in Chinese by means of initials and finals.

II. HISTORIES.

Under the second great division of Chinese literature, termed # Shè "History," is included the various works on History, Geography, and kindred subjects. Historical works are again subdivided into three principal classes.

1. The first of these classes comprises what are termed the E & Ching shè "Dynastic Histories," a name which is first found in the History of the Suy dynasty. These are all framed on a nearly uniform model, the general arrangement being in three sections, as follows.—蒂 # Té kè, "Imperial Records," containing a succinct chronicle of the several emperors of the dynasty. Next 志 Ché, "Memoirs," consisting of a succession of articles on 歷 Leth, "Mathematical chronology," 瀧 Lè, "Rites," 樂 Yŏ, "Music," 刑 Hîng, "Jurisprudence," 食貨 Shĩh hó, "Political economy," 弘 記 Keaou szé, "State sacrifices," 天文 T'ëen wan "Astronomy," 五 行 Wood hing, "Elemental influence," 地 理 Té lè, "Geography," and 藝女 E wan, "Literature," with the state of these various subjects during the dynasty. The last section is 列 体 Lee chuen, "Narratives," which contains, besides Biographies of persons of eminence during the dynasty, a detail of all that is known respecting foreign nations. Such will be found to be a general outline of all these histories from the earliest period downwards; while there are slight modifications peculiar to the several dynasties, each of which possesses its own history. These exhibit various degrees of merit, but in view of the range of subject embraced in such a work, it may be conceived that it requires a man of no ordinary attainment to reach the standard in the several sections. Some of the histories have accordingly been written by men of high standing in the literary world. Compilations of these works have been made at different times, and varying in extent. During the Súng dynasty, the "Seventeen Histories" were published in a single work; under the M ng, the "Twenty-one Histories" appeared; the "Twenty-two Histories," and the "Twenty-four Histories" have severally appeared during the present dynasty, as comprising the archives of the empire. The following is a catalogue of the "Twentyfour Histories," which includes the contents of the other collections also; each collection commencing with the 史記 Shè ké by 司馬澤 Sze-mà Ts'ëen, who has been termed the Herodotus of China.

TABLE OF THE TWENTY-FOUR DYNASTIC HISTORIES.

Period.	Remote. B.C. autiquity—122 B.C. 206—A.D. 24 A.D. 25 — 220 265 — 419 420 — 478 479 — 501 502 — 556 556 — 580 386 — 556 550 — 577 618 — 906 967 — 959 967 — 959 960 —127 916 —1125 1115 —126
AUTHOR'S NAME.	西馬 選 Sze mà Ts'ëen. 莊 固 Pun Koć. 范 译 Fan Ye. 漢 译 Fan Ye. 廣 壽 Ch'in Shów. 房 島 Ch'in Shów. 房 島 Ch'in Yo. 蓋 子 題 Seaou Tszèhëen. 禁 足 難 Xaou Szelëen. 禁 足 難 Xaou Szelëen. 禁 尾 葉 Xaou Szelëen. 禁 尾 葉 Ide Pih-yo. 奇 鏡 数 Wei Ching, and others. 等 隔 基 Lè Yen-shów. 等 隔 基 Lè Yen-shów. 等 隔 基 Lè Yen-shów. 轉 陽 修 Gòw-yang Sew 华 宗 武 Sing-K'e. 縣 既 下 o-t'o. 陳 既 下 o-t'o. 既 既 下 o-t'o. 既 既 下 o-t'o. 張 既 下 o-t'o. 张 影 Sung Lièn, and others. 張 別 大 正 Sie Keu-ching. 既 下 o-t'o. 既 既 下 o-t'o. 既 既 下 o-t'o. 既 既 下 o-t'o. 张 影 Sung Lièn, and others. 張 Sung Lièn, and others. 張 Sung Lièn, and others.
Number of books.	130 120 120 120 130 135 150 200 200 200 255 255 255 255 255 255 2
NAMES.	1 皮 記 Shè ké. Historical Record. 3 後 漢 書 Tséén hán shoo. Book of the Former Han. 4 三 國 志 San kwo ché. Memoir of the Three Kingdoms. 5 晋 青 Tsén shoo. Book of Tsin. 6 宋 馨 Súng shoo. Book of Sung. 7 雨 齊 書 Nán tse shoo. Book of Leinng. 9 陳 書 Chin shoo. Book of Chin. 10 魏 書 Pih tse shoo. Book of the Northern Tse. 11 北 齊 書 Pih tse shoo. Book of the Northern Tse. 12 中

A part of the materials for the Shè ké was collected by 司馬蒙 Sze-mà T'an, the father of Sze-mà Ts'ëen, to whom he transferred the work when on his death bed. Commencing from the time of the ancient monarch 黃帝 Hwâng-té, it reaches down to the reign of 武帝 Woò-té of the Han dynasty, embracing a period of more than three thousand years. It is divided into 5 sections:—1. 帝紀 Tê kè, "Imperial records;—2, 年表 Nëën peacu, "Chronological tables;"—3, 八書 Pa shoo, "Eight treatises," regarding Rites, Music, Harmony, Chronology, Astrology, Sacrificial service, Water-courses, and Weights and measures;—4,世家 Shé këa, "Genealogical history" of the princes and grandees;—5,列傳 Löĕ chuen, "Narratives." This work has always been looked up to by subsequent authors as a model composition. Much of the original is now lost, and has been supplied by 褚少孫 Choo Shaòu-sun.

The Tsën hán shoo was compiled by Pan Koó, who, like Sze-mà Tan and Sze-mà Ts'ëen, held the official appointment of National Historiographer. It is divided into 4 sections:—1, Té kè which commences at the first year of 二世 Urh-shé of the 秦 "Tsin" dynasty (B. C. 209), and closes at the 5th year of 平帝 Pîng-té of the Han (A. D. 5);—2, Nëën peaou;—3, Ché "Memoirs," corresponding to the Pă shoo of the Shè ké, containing separate chapters on Harmony and Chronology, Rites and Music, Jurisprudence, Political economy, State sacrifices, Astronomy, Elemental influence, Geography, Water-courses, and Literature;—4, Tëë chuen. Part of this history was composed by the father of Pan Koó, and the Tables and Astronomy were completed by his sister Pan Chaou after his death. A commentary was written on the work by 新 古 Yen Sze-koò during the Tang dynasty; part of the comments, however, on the chapters on Geography and Literature, are by Pan Koó himself.

The Hów hán shoo is divided into 3 sections:—1, 帝后紀 Té hów kè "Records of the emperors and empresses;"—2, Ché, which includes Harmony and Chronology, Rites and Ceremonies, Sacrifices, Astronomy, Elemental influence, Geography, Government offices, and Sumptuary regulations;—3, Lēĕ chuen. It is only the first and last of these sections that are from the hand of Fán Yĕ, who entrusted the composition of the Chè to 謝騰 Sëáy Chen; but Fán having been put to death for a state offence, before the completion of the Ché, Sëáy suppressed his work, in order to conceal his connexion with the historian. 司馬尼 Sze-mà Pew of the 晉 Tsín dynasty, having written a supplementary history of the After Han, the section Ché was taken from the same and incorporated in Fán's history, in the early part of the 11th century thus completing the work as it has come down to us.

The San kwo che is a history of the period immediately succeeding the After Han dynasty, when China was divided into the three kingdoms of Wei, Shuh, and Woo. The respective histories of these three states are succinctly given in the above order, each containing the Records of the reigning family and a Biographical section, that of the Wei having a short chapter at the end on foreign nations. The author Ch'în Show being a subject of the Tsin dynasty, which succeeded the Wei, it was a necessity with him to assign the rightful supremacy to that house; but since the time of Choo He of the Sung dynasty, the Shuh which more directly succeeded the Han, has been admitted to be the legitimate continuator of the imperial power, in accordance with the views of that scholar.

Previous to the Tang dynasty, the history of the Tsin was only to be found in an imperfect state, when the emperor **\forall Tae-tsung of that house organized a literary commission, consisting of Fang K'eaou and others, who compiled the present Tsin shoo from the works of eighteen preceding authors. The emperor himself composed the Records of two of the earliest monarchs, and also two of the Biographies; from which circumstance, the authorship of the work is generally ascribed to that prince. It consists of 4 sections:—1, Té kè;—2, Ché, which contains Astronomy, Geography, Chronology, Rites, Music, Government offices, Sumptuary regulations, Political economy, and Elemental influence;—3, Lèt chuen, including short notices of foreign countries;—4, **\forall Tsae ké "Contemporary Register," giving biographical sketches of the princes of the various contemporaneous dynasties.

The Súng shoo was the work of Ch'in Yŏ, who flourished under the Leang dynasty. It is divided into 3 sections:—1, Tè kė;—2, Ché, embracing Chronology, Rites, Music, Astronomy, Elemental influence, Felicitous influences, Geography, and Government offices;—3, Lēĕ chuen. It is thought that this book originally contained another section of Tables, when it left the hand of Ch'in Yŏ; but if so, it was lost at a very early date. The chapter on Felicitous influences is an unwarranted innovation upon preestablished usage; and the Geographical portion is executed in an exceedingly careless style. These are the chief defects in the work, which in other respects is a very commendable production.

The Nan tse shoo being composed under the Leang dynasty, bears marks of the prevailing influence of Buddhism at that period. It is divided into 3 sections—1, 本紀 Pùn kè "National Records;"—2, Ché which includes Rites, Music, Astronomy, Geography, Government

offices, Sumptnary regulations, Felicitous influences, and Elemental influence;—3, Lee chuen. Some small portions of the work have been lost, since it left the hand of Seaou Tszè-heèn.

A great part of the materials for the Lëang shoo, were drawn up by X Yaou Ch'ă, a minister of the Chin dynasty, but the work having been left incomplete by him, in the year A.D. 629 the emperor T'aé-tsung of the Tang commissioned his son Yaou Sze-lëen, together with Wei Ching, to complete the undertaking. As the share taken by the latter merely consisted in some inconsiderable corrections, the authorship has been rightly attributed to Yaou Sze-lëen. The arrangement is in 2 sections:—1, Pûn kè;—2, Lēĕ chuen. With the exception of some slight discrepancies which criticism has discovered, the work is generally esteemed for its merits.

Yaou Ch'ă, mentioned above, having collected the historical notices of the Chin dynasty by three preceding authors, commenced a history from these materials, but very little had been accomplished towards the execution of his plan at his death. The work was completed by his son Yaou Sze-leen under imperial commission, nearly contemporaneous with the Leang shoo, being denominated the Ch'in shoo. It is divided into 2 sections:—1, Pùn kè;—2, Lee shuen. There is more uniformity throughout than is found in the Leang shoo.

When the Wei shoo was originally published by Wei Show during the Northern Tse dynasty, it excited a good deal of clamour and disapprobation, in consequence of the freedom with which it dealt with the conduct of public men of the time. It was probably a kindred impulse that induced the emperor The Wan-té to patronize Wei Wei Tan, in his attempt to compose a more popular record of that northern Tartar dynasty. Wei Show's work was revised and amended during the Sung dynasty, several additions being made to it from that of Wei Tan and other sources; in which shape it has come down to us, and is now esteemed a sterling work, while none of the compositions that were intended to supplant it have survived the lapse of time. It contains 3 sections:—1, Pan kè;—2, Leë chuen;—3, Ché, comprising Uranography, Geography, Harmony and Chronology, Rites, Music, Political economy, Jurisprudence, Supernatural indications, Government offices, and Buddhism and Taouism.

李德林 Lè Tìh-lîn, a subject of the Northern Tse, having collected an amount of documentary matter for a national history of that dynasty, his son Lè Pǐh-yŏ received the imperial command at the beginning of the Tang to complete the work, which he accomplished in a very

indifferent style. The plan of the Hów hán shoo is adopted, but there is a slovenliness and want of uniformity throughout, the whole being comprised under 2 sections:—1, Pùn kè;—2, Lëĕ chuen. This being the only history of that particular period extant, it has been adopted as the Pth tse shoo in the chronological series.

The task of writing the History of the Chow dynasty, was imposed upon Ling-hoo Tih-fun, by the emperor Taé-tsung of the Tang. The documents necessary for the accomplishment of this work, which had been handed down from the Chow and Suy dynasties, were modelled after the style of the Shoo king, which seems to have been an influencing motive with Ling-hoo to complete the history in the same spirit; the consequence being a marked paucity of substantial narrative, which has given place to elegance of empty diction. Large portions of his work have been lost in after time, and the lacunæ somewhat clumsily supplied from the Pih shè. It is composed of 2 sections:—1, Pùn kè;—2, Lee chuen. This and the Pih tse shoo are the most mutilated of all the twenty four.

The Suy shoo like the respective histories of the Leang, Chin, Northern Tse, and Chow dynasties, was also compiled with a commission from Taé-tsung of the Tang. The work was executed under the superintendence of Wei Ching, Duke of M Ching, who wrote part of the prefatory and critical portions. There are in all 3 sections :--1, Té kè; -2, Ohé, embracing Rites and Ceremonies, Music, Harmony and Chronology, Astronomy, Elemental influence, Political economy, Jurisprudence, Government offices, Geography, and Bibliography; -3, Löč The authorship of the Té kè and Lëë chuen is attributed to Yen Sze-koò and 孔 額 建 K'ùng Ying-tă. The Ché seems to have been 季 湟 Lè Chun-fung. This and the four dynastic histories just named, which were compiled at the same time, were originally published in one work, and the Ché "Memoirs" for the whole were included in one, and published separately, under the title of "Memoirs of the Five Afterwards the five histories being separated into so many distinct works, the Memoirs were attached to that of the Suy as being the last in the series; which accounts for these documents so much exceeding the period of that single dynasty. The chapter on Bibliography, although exceedingly faulty, is of considerable value, in consequence of the paucity of information of a kindred character elsewhere, about the time in question. The Suy shoo has deservedly a better reputation than the other four histories,

The Nan she having been compiled by Le Yen-show, was submitted to the revision of Ling-hoo Tih-fun. It contains the abbreviated history of the Sung, Southern Tse, Leang, and Chin dynasties. A negligence of execution is observable throughout the work, frequent repetitions of events, and some unaccountable omissions. But although the work stands low as a literary production, it possesses a certain value, as supplying some information which is omitted in the separate histories of these four dynasties. It contains two sections:—1, Pùn kè;—2, Leè chuen.

The Pih shè is from the same hand as the preceding, but the author being a native of the north, was more familiar with the current of events, and took much greater pains in the execution of the work. It includes the histories of the Northern Wei, the Northern Tse, the Chow and the Sny dynasties, and supplies most of the deficiencies that occur in the separate histories of those dynasties. It is divided into 2 sections:—1, Pùn kè;—2, Lēĕ chuen.

The nucleus of the Tang history was composed by 吳 競 Woo King, a subject of that dynasty, who brought his account down to the commencement of the 8th century. This was revised and remodelled by 童 號 Wei Shuh, and within half a century afterwards 王 休 烈 Yú Hew-lee the official historiographer added something further. Some slight additions were made by later hands, in which state it was found at the close of the Tang; when 劉 的 Lêw Heú of the After Tsin took the work in hand, and from the preexisting materials, together with some contemporary aid, composed the K'ew t'dng shoo nearly in the form we now have it. Criticism has been severe upon its defects, which consist chiefly of prolixity in some parts, and excess of generality in others. Want of discrimination is also apparent, in repetition of facts, and some omissions and misplacements. But with all its faults, its merits are considered sufficient to entitle it to be retained in the national collection of histories. It contains 3 sections:—1, Pùn kè;—2, Ché, including Rites and Ceremonies, Music, Chronology, Astronomy, Elemental influence, Geography, Government offices, Sumptuary regulations, Bibliography, Political economy, and Jurisprudence; -3, Lee chuen.

The many defects in the K'éw t'ang shoo having rendered it desirable to have a more perfect history of the period, an imperial commission was conferred on 會公克 Tsăng Kung-lëang about the middle of the 11th century, to superintend the remodelling of the work. This was executed by Gow-yang Sew and Súng K'e, and named the Sin t'ang shoo. It contains a greater accumulation of facts than the

older history, while it is compressed into less bulk; the facts introduced however, are considered by the Chinese as frequently irrelevant, and the style rugged, though the first of these qualities would probably commend it in the judgment of Europeans. On the whole it is considered much in advance of the K'èw t'âng shoo. There are 4 sections in all:—1, Pùn kè;—2, Ché, comprising Rites and Music, Body-guard, Sumptuary regulations, Chronology, Astronomy, Elemental influence, Geography, Examinations, Government, Military, Political economy, Jurisprudence, and Literature;—3, Peaou;—4, Lëë chuen. The three first sections are ascribed to Gòw-yâng Sew, and the last to Súng K'e.

In the year 973, the reigning monarch of the Sung dynasty commanded 薛居正 See Keu-ching and others to compile a history of the five short dynasties, Leang, Tang, Tsin, Han, and Chow, which immediately succeeded the Great Tang. The work was executed in little more than a year, and received the name K'èw woò taé shè; although the style of the composition is exceedingly unpolished, the statements embodied are deemed worthy of the utmost confidence. In the year 1207, it was discarded from the educational institutions of the country in favour of the new history, from which time it seems to have fallen into disuse among the people, and when it was restored to its place among the natural histories, by the emperor of the Këen-lung period, there was only one copy to be found in the empire. It is divided into 3 sections:—1, Pùn kè;—2, Ché;—3 Lēē chuen.

The Sin wood taé shè forms a solitary instance since the time of the Tang, of one of the dynastic histories having been written by private enterprise. There is a striking boldness in the conception of the author Gòw-yang Sew, in his departure from the beaten track of his predecessors. Setting before himself the Ch'un ts'ew and Shè kè as his models, he aimed at the lofty style of those ancient works, but he has laid himself open to the charge of sacrificing narrative of facts to elegance of diction. He has omitted the Ché altogether, and divided his work into the following 5 sections:—1, Pùn kè;—2, Lēĕ chuen;—3, 溪 K'aòu "Researches;"—4, 世 宋年譜 Shé këa nëên poò "Genealogical registers;"—5, 附 探 Foò lüh "Appendix." After the death of the author the manuscript was presented to the emperor, by whose orders it was printed and put in circulation, when it ultimately supplanted the K'èw wood taé shè for several centuries.

T'ŏ-t'ŏ the principal author of the Súng shè, who was a Mongol by nation, has not gained much renown by that work. His chief aim seems

to have been to illustrate the principles of metaphysics; apart from which the voluminous details abound with errors of so grave a character as to lay the work peculiarly open to the critical censure of subsequent writers. There are in all 4 sections:—1, Pun ki;—2, Chi, including Astronomy, Elemental influence, Chronology, Geography, Water-courses, Rites, Music, Body-guard, Sumptuary regulations, Examinations, Government offices, Political economy, Military, Jurisprudence, and Literature;—3, Peaou;—4, Lii chuen. Although the faults of the Siing shi are generally acknowledged, no history has been yet found fit to supplant it.

The Leaou shè is by the same author as the Súng shè; but a peculiar difficulty in compiling a History of the K'é-tan Tartars arose from the fact that the annals of the nation were prohibited on pain of death from being communicated to any but subjects of the dynasty; so that at the overthrow of their kingdom, when their cities were given up to the flames, nearly all vestiges of their earlier records were destroyed. T'ò-t'ò's statements therefore must be received with caution; for many errors have been discovered in it by means of existing contemporaneous notices. The plan of the work is in 4 sections:—1, Pùn kè;—2, Ché, containing Military defences, Army, Chronology and Uranography, Government offices, Rites, Music, Body-guard, Political economy and Jurisprudence;—3, Peaou;—4, Lee chuen.

The T'ŏ-t'ŏ has succeeded much better in the Kin shè than in the other two works of which he was principal author. Having been more careful in the examination of his authorities, the History of the Kin has secured a degree of confidence which that of the Sung and Leaou fail to obtain, while the style of the composition is worthy of the subject. There are in all 4 sections:—1, Pùn kè;—2, Ché, containing Astronomy, Chronology, Elemental influence, Geography, Water-courses, Rites, Music, Body-guard, Sumptuary regulations, Military, Jurisprudence, Political economy, Examinations, and Government offices;—3, Peaou;—4, Lèĕ chuen.

The Yuên shè having been compiled with undue haste, is marked by numerous and glaring imperfections, both in the style of the composition and the section of materials. There are several omissions, and the established forms of the historians are in some cases overlooked, but there are good points about the chapters on Chronology and Geography. The work on the whole does not rank high according to the scale of merit. It contains 4 sections:—1, Pùn kè;—2, Ohé, consisting of Astronomy, Elemental influence, Chronology, Geography, Water-courses,

Rites and Music, State sacrifices, Sumptuary regulations, Examinations, Government offices, Political economy, Military and Jurisprudence;—3, Peaou;—4, Lëë chuen.

The imperial order for the compilation of the history of the Ming dynasty was first issued in 1679, when fifty-eight scholars were appointed to engage in the work, and by continued accretions it was brought to a conclusion in 1724. The Ming shè as we now have it was ultimately laid before the emperor in 1742, by Chang Tîng-yūh and his colleagues. It conforms in plan to the former histories, but does not rank high as a literary production. It consists of 4 sections:—1, Pùn kè;—2, Ché, including Astronomy, Elemental influence, Chronology, Geography, Rites, Music, Body-guard, Sumptuary regulations, Examinations, Government offices, Political economy, Water-courses, Military, Jurisprudence and Literature;—3, Peaou;—4, Lëë chuen.

2. The second class of Histories are termed 编年 Pëen nëén, "Annals," the model for which order of writing may be found in the Ch'un ts'èw Classic by Confucius. This consists in a consecutive chronicle of events, each year having a detailed account of the various occurrences in each department of history, ranged in chronological order. After the Ch'un ts'ew the work of this class claiming the greatest antiquity is the 竹書紀年 Chùh shoo kè nëên, "Bamboo Record," said to have been found in the tomb of one of the Wei princes, in the year A.D. 284. This commences with the reign of 黃帝 Hwang-té and extends to B.C. 299. The original work however, with a commentary on it by Ch'in Yö the historian of the Sung, is considered to have been long lost, and the one now known by that name there is a good ground for believing to be a fabrication.

It is recorded of Hëén tê of the After Han dynasty, who was given to literary pursuits, that being dissatisfied with the prolix character of Pan Koö's history of the Former Han he engaged 荀 悦 Seun Yuě to recompose the annals of that house; the result of which was the 漢 紀 Hán kè in 30 keuen or books, after the plan of the Tsò chuen, being a concise narrative year by year of all events of importance throughout the dynasty. The 後 漢 紀 Hów hán kè by 袁宏 Yuen Hung, is a history of the After Han, published under the Tsin, in the same form as the preceding, and about the same in extent. The 西 漢 年 紀 Sé hân niên kè is another history of the Former Han, by 王 益 之 Wâng Yîh-che, an author of the Sung dynasty.

Other works of this class appeared during the Suy and Tang dynasties, but the most celebrated production is the great work of

司馬光 Sze-má Kwang, the 資治通鑑 Tsze che t'ung këén on which he was engaged for nineteen years during the reigns of Ying tsung and Shin tsung of the Sung. This history, which comprises 294 books, embraces a period from the commencement of the fourth century B. C. down to the end of the Woo tae or "Five dynasties" that succeeded the Tang. Supplementary to the above, another part was published by the same author, called 資治通鑑考異 Tsze che t'ung këén k'aòu é, being a discussion of doubtful questions affecting the work. He afterwards wrote the 涌 鑑 釋 例 Tung këén shih lé, being a small volume on the general principles of the great work. Another work by the same is termed the 資治通鑑目錄 Tsze che t'ung këén mữh luh, consisting of 30 books of tables to accompany his great history. The 稽 古 錄 Ké koò lăh in 20 books, is also by Sze-mà Kwang, and forms a complement to his other history, beginning with the semifabulous period of Fuh-heand ending with the year A. D. 1067. The 涌 鑑 外 紀 T'ung këén waé kè, in 10 books, is attributed to 劉 恕 Lêw Shoó, the associate of Sze-mà Kwang in compiling his T'ung këén. It begins with the time of Fuh-he, and ends where the T'ung këén begins. There are also 5 books of tables, after the style of Sze-mà's work. Lêw is said to have dictated this history to his son 差 仲 He-chúng when he was laid up with his last sickness. The 資治通鑑釋文辨課 Tsze che t'ung këén shih wǎn pién woó, is an exegetical work on Sze-mà's Tung këén, written by 胡三省 Hoô San-sing during the Yuen. A voluminous production in extension of the T'ung këén was written by 李 \$ Lè T'aou of the Sung, entitled 締資治通鑑長編 Suh tsze che t'ung këén ch'ang pëen, in 520 books. Some portions of the original are now lost.

About a century after the time of Sze-má Kwang the 通餐網目 T'ung këén kang müh which is a reconstruction and condensation of the T'ung këén, was drawn up under the direction of the celebrated 朱熹 Choo He. It is only the introductory book, on the general principles, that was written by Choo himself, the body of the work being compiled by his pupils under his direction. It is reduced to 59 books, containing the text and amplification. An elucidation of the same was afterwards published by 尹起 莘 Yin K'è-sin, with the title 資治通鑑網目發明 Tsze che t'ung këén kang müh fa ming, in 59 books. The 通鑑網目費 法 T'ung këén kang müh shoo fi is a treatise in 50 books on the principles adopted in the composition of the T'ung këén kang müh, by 對皮 Lêw Yéw, who was engaged on it for thirty years, about the time of the overthrow of the Sung dynasty. 汪克寬 Wang K'ǐh-k'wan, who flourished during the first half of the 14th century, wrote the

鋼目 老果 Kang muh k'aòu é, being an examination of the discrepancies connected with Choo's work. A scholar of the Yuen dynasty, named 王 幼 趣 Wâng Yéw-heŏ, published his researches on Choo's Tung këén kang muh under the title 網 目 集 覽 Kang muh tseih làn. In 1359, a critical examination of the Kang muh was completed by 徐昭女 Seu Chaou-wan, under the title 考 證 K'adu chíng. Early in the Ming dynasty, 陳 浩 Ch'în Tse, who was known at the time as the 兩 阻雾 廚 Lëàng këv shoo ch'oo or "Walking book-case," on account of his extensive acquirements, went into a minute investigation of Wang Yéw-heő's work above-mentioned, and published his researches under the title 涌 鑑 綱 目 集 覧 正 課 Tung këén kang muh tseth làn chíng wood, being a correction of the errors in the same. In 1465, a work consisting of quotations from other authorities, in illustration of the Kang muh, was completed by 馮 智 舒 Fung Ché-shoo, who entitled it the 質 實 Ohth shth. About the close of the 15th century, 黃 仰 昭 Hwang Chung-chaou took these last-mentioned seven works, dissected them, and placed each paragraph under the corresponding portion of the original Tung këén kang muh; the additional matter being headed by the respective titles, Fă mîng, Shoo fa, K'aòu é, Tseth làn, K'aòu ching, Ching woo, and Chih shih. The work thus assumed the form which it has retained to the present day. In accordance with an imperial rescript issued in 1476, a supplement to Choo's history was written at the close of the 15th century, by 商 格 Shang Loó and others, fifteen in all. The text is accompanied by two series of notes, the Fa ming by 周 論 Chow Lè, and the 廣義 Kwàng é, "Development," by 張 時 泰 Chang Shê-t'aé. An additional section had been previously written by 金 履 群 Kin Lè-tsëang, of the Sung dynasty, carrying it back to the early time of the prince Yaou, and filling up the details from that period to the year 431 B.C. when Choo's history commences. This was afterwards extended still farther back to the era of Fuh-he, by 陳 枰 Ch'în Kìng of the Ming, who availed himself of the aid of Lêw Shoo's T'ung këen waé ke, and a book on the period of legendary antiquity by 司馬自Sze-mà Ching of the Tang. These two last compositions were amended and combined together, by 南 軒 Nân Hëen of the Ming. Near the close of the Ming dynasty, these several sections were revised and published as a single work by the national historiographer 陳 仁 錫 Ch'în Jîn-seĭh, with the title 資治通鑑網目 Tsze che t'ung këén kang muh, divided into the 前編 Tsëën pëen, "Introductory section," 正編 Ching pëen, "Principal section," and 箱 編 Suh pëén, "Supplementary section." This work having been again revised, was duly submitted for inspection,

and received the imperial imprimatur in 1708, when a new edition of the whole was issued in 91 books, with the title 御 批 通 鑑 網 目 Yú p'è t'ung këén kang müh.

The 風 洲 稱 鑑 全 辐 Fung chow kang këén tsrûen pëen is a much more abbreviated history in 32 books, by 王 風 洲 Wâng Fung-chow, extending from the time of Fǔh-he down to the end of the Ming dynasty. Another compendium on the same plan is the 網 鑑 易 知 錄 Kang këén é che lùh by 吳 乘 權 Woô Shing-keuén, published in 1711; being an abbreviation of the Tung këén kang mũh, from the commencement of history to the close of the Ming dynasty.

Several works of this class have appeared, on the history of the Ming. Among these the 明紀芳鄉 Ming kè fang moo is a convenient record, by 徐昌治 Seu Ch'ang-che, of public events during that dynasty, commencing from 1352, being sixteen years before the accession of the first monarch. The 明史擎要 Ming shè làn yaou is an epitomized manual, by 姚培謙 Yaou Pei-k'ëen and 張景星 Chang King-sing, commencing with 1368, the 1st year of the period 洪武 Húng-woò, and ending at the accession of the present dynasty in the year 1644.

The 東華 錄 Tung hwa lth is a summary of events from the origin of the present dynasty down to the year 1735, written by 蔣 瓦號 Tsëang Lëâng-k'e, in 32 books. This work was well-known, and numerous copies of it circulated in manuscript, many years before it was printed; but a considerable portion has been expunged as derogatory to the now reigning family.

3. The third method of writing history is called 紀事本未於 szé pùn mö, "Complete Records." This includes a great variety of works, in which the writers do not feel themselves bound by the methodical restraints of "Dynastic history," nor do they limit themselves to a succession of annual memoranda; but selecting the matters of which they intend to treat, they take a general view of the subject, embracing such collateral incidents as bear upon the question, and thus pursue the consequences to their ultimate issue. The Shoo king is pointed to as an authority for this arrangement.

The first work which appeared of this class, was the 通 经 起 事 本 末 T'ung këén kè szé pùn mö, in 47 books, by 袁樞 Yuen Ch'oo of the Sung dynasty, who venturing to deviate from the beaten track, dissected Sze-mà Kwang's T'ung këén, arranging all the details under a given number of heads, each head containing a separate subject complete in itself. When presented to the emperor 孝宗 Heaóu tsung, it is said he highly commended the work, and caused it to be distributed among the educa-

tional officers. This brings the history down to the end of the Five short dynasties succeeding the Tang. Following out the same idea, 馮 琦 Fung Ke of the Ming commenced a rearrangement of the materials of the Sung history, but died when the work was incomplete. 陳邦 瞻 Ch'in Pang-chen having got possession of the unfinished manuscript, entered into Fung's labours, and produced the 宋 史 紀 事本末 Súng shè kì szé pùn mö, seven-tenths of which is the work of It contains altogether 109 separate articles; and although somewhat inferior to Yuen's work, yet the difficulty of the subject is considered adequate to counterbalance any defects it may contain. 元史紀事本末 Yuên shè kè szé pùn mỡ, in 4 books, is by the same author, but the materials being drawn from the Yuên shè and Shang Loo's supplement to the Kang muh, it does not exhibit that amount of research that is seen in the previous work on the Sung. There are 27 articles in all. The 明朝紀事本末 Ming ch'aou kè szé pùn mǒ by 谷應素 Kǔh Yíng-t'aé, was published in 1648. It contains 80 books, each book forming a separate article. The substance of the work is taken from the 石 医 藏書 Shih kwei tsáng shoo by 强 岱 Chang Tae, being rearranged according to the form in question. At the end of each article there is a disquisition by the author, after the style of the Tsin shoo.

The 釋史 Yth shè is another work of this class in 160 books, by 馬 蘭 Mà Sǔh of the present dynasty, extending from the creation down to the end of the Tsin dynasty B. C. 206. Prefaced with extended genealogical and chronological tables, the first section treats of the period of legendary and remote antiquity, which is followed by a history of the Hea, Shang, and Chow dynasties; the next section is a history of the period embraced in the Ch'un ts'ew classic, after which follows a record of the time of the contending states, and a concluding section of memoirs corresponding to the Ché of the dynastic histories. The body of the work consists of quotations from old authors, arranged chronologically under the several heads, with disquisitions by Mà at the end of each book.

The 欽定平定兩金川方畧 K'in ting ping ting leang kin ch'uen fang leo, in 152 books, which was written by 阿桂 A-kwei and others, in the year 1781, contains a record of the pacification of the Kin-ch'uen region on the west of China, by the Chinese forces, from the year 1779.

The 欽定臺灣紀幕 K'in tíng taê wan kè lëo, in 70 books, is an account of the subjugation of the island of Formosa, drawn up in compliance with an imperial rescript in the year 1778.

The 欽定平定数匪 紀晷 K'in ting ping ting heaóu fei kè lëo, is another imperial work of the same class, in 42 books, giving a detailed account of the subjugation of the rebel confederacy in the south-west provinces of China from the year 1813 to 1816.

The 聖武記 Shing woo ké, is a descriptive account of the various military operations of the present dynasty, by 魏 源 Wei Yuén. The first edition in 14 books was published in 1842; since which it has passed through several editions with additions.

4. The three preceding classes form the principal Chinese historical works, but there are still a great many other books not directly included in these, and yet rightly belonging to the great division of history. Besides the Dynastic Histories properly so called, which have already been noticed, there are a considerable number of others occupying the same ground, but departing to a greater or less extent from the established model of the former. Such form another division under the head of 别 史 Pēē shē, "Separate Histories."

The first of these in point of antiquity is the 选 周 書 Yth chow shoo, which appears to be a relic of the pre Christian era, containing a record of the Chow dynasty. During the Suy and Tang it was called the 汲 景 周 書 Keih chùng chow shoo, tradition stating that it was found in the tomb of one of the Wei princes, along with the Chúh kè neën, but this proves to be destitute of any credible foundation. A great portion of it seems to have been lost at an early date; 11 of the 71 original articles are now deficient, and there are important lacunæ in the remaining parts.

The 古史 Koò shè "Ancient history" in 60 books, was written by 蘇勒 Soo Chě of the Sung, as an improvement upon Sze-mà Ts'ëen's history. It begins with Fǔh-he and extends to the time of Che-hwâng of the Tsin, the division being into Pùn hè, Shé këa and Lëĕ chuen. Although of greater extent than the Shè hè, the style is coarse, and it is considered inferior in several respects.

The 通志 Tung ché is a history of China from Fùh-he down to the Tang dynasty, in 200 books, written by 点 性 Ch'ing Tseaou of the Sung. It is arranged in 5 sections;—Tè hè "Imperial records," Hwâng hów lēĕ chuen "Biographies of empresses," Nëên poò "Register," Lëō "Compendiums," and Lëĕ chuen "Narratives." The merit of the work consists mainly in the Compendium section, which contains several matters of much interest. The other sections are for the chief part borrowed from preceding works. In compliance with an imperial rescript issued in the year 1769, a supplement to the above work was compiled

in 527 books, with the title 欽定 積通 志 Kin ting sth t'ung ché. Following the method of the T'ung ché, it embraces the annals of the Sung, Leaou, Kin, Yuen, and Ming dynasties, as also the Té kè for the Tang, which is not contained in Ch'ing Tseaou's work.

The 路史 Loó shè in 47 books, is by 羅 巡 Lô Pè of the Sung. Commencing with an extravagantly mythological era, it reaches down to the close of the Hea dynasty, about the end of the 18th century R.C. and is arranged somewhat after the plan of the dynastic histories, being divided into 前 紀 Tsëèn kè "Former records," 後 紀 Hów kè "Later records," 图 名 紀 Kwō mîn kè "Geographical records," 赞 挥 Fā hwuy "Disquisitions," and 徐 h Yù lún "Extra discourses." The historical portion is considered of little value, and the author seems to have been led astray by an undue attachment to Taouist legends, but there is a good deal of learning shown in the geographical and critical parts.

The 尚史 Sháng shè "Archaic history," in 107 books, by 季 锴 Lè K'eae, appeared about the middle of last century. The plan of the work is similar to the preceding, but it commences at the more moderate period of Hwâng-té, and concludes with the Tsin in the 3rd century B.C. The division is into 世系 图 Shé hé t'oô "Genealogical tables," Pùn kè "National records," Shé hëa "Genealogies," Lëë chuen "Narratives," 繁 Hé "Private biographies," Něện peaou "Chronological tables," Ché "Memoirs", and 序 像 Seu chuen "Details."

The only existing historical record of the Leaou dynasty written prior to the Leaou shè, is the 契丹國志 K'é tan kwǒ ché, which is a history of the K'e-tan or Leaou dynasty, by 葉隆龍 Yě Lung-lè, in 27 books. This is divided into three sections, on Té hè, Lèe chuen, and 雜記 舊事 Tsã hé k'éw szé "Miscellaneous records and Antiquities." As it is drawn up chiefly on the evidence of traditional reports, there is little indication of research, while there are numerous errors and omissions. The inconsistencies in the work shew it to have been derived from different sources, a fault which is particularly apparent in the chronology. Its testimony, however, in some cases is authentic, and valuable in view of the paucity of works on the subject.

The 大金國志 Tá Kin kwō chế "History of the Kin nation," in 40 books, is of doubtful authorship. As the style and form of the work bear a strong resemblance to the Ké tan kwō chế, it has been surmised that they are from the same hand. The same class of imperfections are also found in both. The whole is divided into Té kè, Chuen, 雜錄 Tsā līh "Miscellaneous notices," 雜 載 制度 Tsā tsaē chế t'oó "Miscellaneous treatises and laws," and 行程錄 Hing ch'ing lũh "Itinerary."

A supplement to the history of the After Han was written during the Yuen dynasty, in 90 books, by 都經 Ho King, with the title 納後進書 Săh hów hán shoo. This work which has a commentary by 荀 宗 道 Seun Tsung-taou contains the annals of the two last emperors of Han, which are not included in Fán Ye's work. It is divided into 4 sections:—1, Nëen peacu;—2, Té kè;—3, Lëe chuen; -4, Lüh "Notices." A book with the same title was published during the Sung, but of much less extent, by 蕭 常 Seaou Ch'âng, whose object was to assert the rightful supremacy of the house of Han, during the time of the three contending states, in opposition to the views of Ch'în Shów the historian of the Three Kingdoms. King's work follows out the same idea, putting the Han princes in the Imperial record section, and those of Woo and Wei among the The fourth section is equivalent to the Memoirs generally found in the dynastic histories, but which are omitted in the San kwo ché. The Neen peace is now lost, as also the chapter on Jurisprudence in the last section.

The 吾 & 編 Woo hëö pëen, in 69 books, is a history of the Ming dynasty down to the early part of the 16th century, by 鄭 睦 Ch'ing Headu. It is divided into 14 sections, as follows:— 大政記 Tá chíng ké "Government records," 議 國 記 Sún kwǒ ké "Abdication records." 同姓初王表 Tung sing ts'oo wang peaou "Table of the first princes of the blood," 同姓諸王 傳 T'ung sing choo wang chuen "Memoirs of the princes of the blood," 異 姓 諸 侯 傳 E sing choo hôw chuen "Memoirs of extra-family princes," 直文淵閣諸臣表 Ch'th wan yuen ko choo chin peaou "Table of the Inner council ministers," 爾 文 典 銓 信 書 表 Lëàng king tëèn tseuen shúng shoo peaou "Table of the Presidents of Boards in the two Capitals," 名臣記 Ming chin ké "Memoirs of famous ministers," 遜 國 臣 記 Sún kwō chin ké "Memoirs of abdication ministers," 天 文 述 Teen wan shah "Astronomical memoirs," 地理 遠 Té lè shùh "Geographical memoirs," 三 禮 滤 San le shuh "Ritual records," 百官這 Pih kwan shuh "Government office records," and 四夷考 Szé é k'adu "Researches on foreign nations." This work is generally esteemed by scholars, but in the account of the Neù-chih tribes, whence the ancestors of the present dynasty sprung. the freedom used by the author is calculated to produce an unfavourable impression regrading the Manchus, and several other parts exhibiting the same tone, the name of the book has been inserted in the Index expurgatorius published by the present dynasty, as objectionable only in the parts indicated.

5. The next class of the historical writings is termed ## Ten shè "Miscellaneous histories," a name first adopted in the Suy shoo, and includes narratives of a more limited character than the preceding classes. One of the earliest and best known is the **E** A Chén kwŏ ts'th "Story of the contending states," being a history of the times immediately preceding the Tsin and Han dynasties. The author of this is not known now, but it was revised and rearranged by Lêw Hëáng of the Han. It is generally published with a commentary, of which there are several. The oldest one is by 高 騰 Kaou Yèw of the Han, but a part of his comments are now lost, and the edition published with his name has the missing parts supplied by 嫌 宏 Yaou Hung of the Sung. An edition much esteemed is the 囊圆策校注 Chén kwo ts'ih keaou ch'oo, in 10 books, by 吳 師 道 Woo Sze-taou of the Yuen dynasty, who enters into a critical examination of preceding commentaries, and supplies parts that were missing, from other sources, taking Lêw Hëáng's arrangement as his guide.

The 貞觀 較優 Ching kwán chíng yaou in 10 books, is a treatise on the principles of government, illustrated by the history of the period Ching-kwán A. D. 627—649, by Woô King of the Tang. It is divided into 40 chapters, each treating of a different subject, and consists for the main part of conversations with the emperor T'aé tsung and his ministers.

The 极 复 紀 聞 Sung mo kè wan is a small work consisting of historical memoranda regarding the Kin dynasty, written by 进 结 Húng Haòu of the Sung, who was sent on an embassy to the Kin, where he remained 15 years. During his residence in the neighbourhood of their capital, he had jotted down a large collection of notes, but these were committed to the flames by the authorities, when he was about to return to his country. The present work consists of a portion of his more extensive manuscript, written from memory after his return, and is of value as a record of the time.

The 弇山堂别集 Yèn shan t'àng pëë tseth, in 100 books, is a work on the antiquities of the Ming, by 王世貞 Wâng Shé-ching. Although there are numerous errors and irregularities, yet it may be consulted with advantage on many points.

The 朝鮮紀事 Ch'aou sëen kè szé is a short narrative of Corean affairs, by 倪謙 E K'ëen, an ambassador of the Ming dynasty to the Corean capital, in the year 1450.

The 楚紀 Tsod kè in 60 books, was written by 廖道南 Leaou Tadu-nân in the 16th century, being an investigation of historical

antiquities pertaining to the state Tsoo, or the modern Hoô-kwàng, in which he endeavours to show that T'aé tsoò of the Ming laid the foundation of the dynasty in that region; that being the same place from which 世宗 Shé tsung the then reigning emperor was called to occupy the throne.

The 守许日志 Shòw pëen jth ché is a journal, by 季光壁 Lè Kwang-t'ëen, an officer of the garrison in defence of the city of Pëen-lëang or K'ae-fung in Honan, while it was besieged by the insurgent 季自成 Lè Tszé-chîng at the close of the Ming dynasty. The inhabitants within the walls were reduced to the utmost extremity, when the siege was raised by an eruption of the Yellow river, on which occasion many who had still survived the famine, found a watery grave.

The 南疆 建 史 Nán k'ëáng yth shè in 30 books, is an account of the unsuccessful efforts of the three last descendants of the Ming imperial family, Fǔh wâng, T'ang wâng, and Yùng-mîng wâng, to reestablish the falling dynasty. The work was drawn up under imperial patronage about the end of last century, and was revised and published in 1830 by 李瑶 Lè Yaou. It consists of Kè lëō, "Records of the princes," and Lèĕ chuen "Biography."

The 明季稗史彙編 Ming kė paé shè wuy pëen is another work of about the same extent, and treating of the same events as the preceding, though the arrangement is somewhat different. It is divided into 16 parts, each forming a complete narrative in itself, and written by separate authors.

The 二申野錄 Urh shin yày lữh, in 8 books by 孫之縣 Sun Che-lǔh, is a record of natural phænomena, in the annal form, beginning with mow shin the first year of the Ming (1368), and ending with këŭ shin the closing year of that dynasty (1644); hence the term "Two shins" employed in the title.

.. The 對長白山記 Fung ch'ang pth shan ké is a narrative of a journey undertaken by imperial command, by Umuna, a Manchu high officer, to Ch'ang pth shan, "Long white mountain," the ancient locality of the ancestors of the present reigning family.

The 武宗外紀 Woo tsung waé kè, is a short narrative of the life and conduct of the emperor Woo tsung of the Ming dynasty, written by Maou K'ê-líng, being supplementary to the record of that prince, contained in the dynastic history.

6. The next class of works belonging to the History division, is called 部 令 奏 魏 Chaou ling tsow é, "Official documents." The Chaou ling, "Mandates," were first recognized as a class, in the History of

Tang dynasty; and the statement of the man distinct category for the first time in the Wan hëén t'ung k'adu. Works of this class are not so numerous comparatively as most of the others, but those that have survived the lapse of time are of considerable importance in a historical point of view.

One of the principal of these is the 唐 大部 令集 T'ang ta chaou ling tseth being a collection of Tang dynasty state papers in 130 books; arranged by 宋 钦 求 Súng Mìn-k'èw of the Sung. The compilation having been transmitted from age to age by means of manuscript copies, 23 of the books have become lost beyond the means of recovery.

The 諸臣奏議 *Ohoo chin tsów é*, in 150 books, is a collection of memorials to the throne, by ministers of the Sung dynasty, between the years 960 and 1126, selected and arranged by 趙汝愚 Chaóu Joò-yû of the Sung, from a much larger mass of material, consisting of upwards of a thousand books. The whole are divided into 12 subjects.

The 歷代名臣奏識 Leth taé ming chin tsów é, in 350 books arranged by 楊士奇 Yâng Szé-k'ê and others of the Ming, in compliance with an order from the emperor, is a series of memorials by eminent ministers of every age, from the Shang dynasty down to the Yuen. They are divided among 64 subjects.

The 三坦疏稿 San yuen soo kaòu, is a collection of memorials presented to the emperor, from the Boards of Office, War, and Works, arranged by 許譽卿 Hen Yû-k'ing, near the end of Ming dynasty.

Under this head is classed an extensive collection of homilies by the five first emperors of the present dynasty, entitled 大清皇帝皇满 Tá ts'ing hwâng tế shíng heún, in 112 books. These were arranged during the preceding reigns in succession, and revised and published under the imperial superintendence in the years 1739 and 1740. The discourses touch upon all the fundamental themes relating to the government, and are amply illustrated by precedents drawn from the national history.

7. Another class which is properly referred to the department of history, is that of 傳記 Chuen ké "Biographies." Such writings appear to be as old as the Christian era, and one at least now extant, entitled 晏子春秋 Gán tszè ch'un ts'ew, there is good ground to believe existed even some centuries earlier. This is a personal narrative regarding 晏墨 Gán Ying, a reputed disciple of 墨子 Mih tszè, the opponent of Mencius; the author is unknown. The 古列女像 Kod lèš neù chuen, is a bìography of famous women, written by Lêw Hēáng

in the first century B.C. It has a supplement by a later and unknown hand. Works of this class are very numerous, and for the most part of moderate size.

The 孔子篇年 Kùng tszè pëen nëên is a memoir of Confucius, by 胡仔 Hoô Tszé of the Sung dynasty, collected from the several classical and canonical works, the author having fixed the years for the various events in the sage's life, which are at least somewhat problematical in particular instances.

The 高士傳 Kaou szé chuen, by 皇甫謹 Hwang Poo-meih of the Tsin dynasty, contains biographies of 96 scholars. The original is said to have had only 72 names, and the others have been added subsequently.

The 鏡塘先寶傳費 Tsëen t'ang seen heen chuen tsán, by 袁韶 Yuen Shaou of the Sung, contains biographies of 39 men of renown, natives of the Hang-chow region, from the earliest period of Chinese history down to the Sung dynasty.

The 慶元 禁禁 King yuen tang kin, written in 1241, by an anonymous author, is a series of biographical sketches of 59 scholars, who were made the victims of an imperial rescript against literary associations, issued in 1197, and which was in force for seven years.

The 唐才子傳 Tang tsae tsze chuen, is a collection of 397 biographies of authors and authoresses, during the Tang and succeeding Five dynasties, written by 辛文房 Sin Wăn-fang, a foreigner from the west, during the Yuen dynasty. The original work was long lost in China, and has been recovered from Japan.

The 欽定宗室王公功績表傳 Kin ting tsung shih wing kung kung tseih peacu chuen, in 12 books, is a series of biographies of the most distinguished members of the present reigning family of China, preceded by tables of the succession of the several hereditary titles. This was drawn up by imperial authority and published in 1765.

The 元朝明臣事碧 Yuên ch'aou ming chin szé lëō, in 15 books, consists of biographical notices of 47 famous ministers during the Yuen, written by 森天曾 Soo Teen-tseo of that dynasty.

The 征南 然 Ching nan luh, by 腺元 覆 Tăng Yuên-fă of the Sung, is a memoir of 孫 沔 Sun Mëen, an officer who was engaged in quelling an insurrection among the Meaou tribes in the year 1053, and whose merits are overlooked in the Sung history.

The 聯 無 祭 Ts'an lwan lith is a three months journal of 范 成 大 Fán Ching-tá, during his journey from the capital to 辞 江 Tsing-këang the present 桂 林 Kwei-lin in Kwang-se, on his appointment to that prefecture at the beginning of the year 1172.

The 異船錄 Woo ch'uén luh is also a journal by the same as the preceding, during a five months journey from Szé-ch'uen to Hang-chow, in the year 1177. This contains the notes of a mission of 300 priests to India in search of Buddhist relics, being one of the few records of that class still extant.

The 入 獨 記 Jth shuh ké is a seven months journal of 陸 游 Lŭh-Yêw, in the year 1170, made during a journey from Chě-këang province to 囊 州 Kwei-chow in Szé-ch'uen, on occasion of his promotion to office in that region.

The 西便記 Se shé ké is a journal of an embassy to the regions on the west of China, written by 劉郁 Lêw Yǔh of the Yuen, who gathered the account from the envoy 常德 Ch'âng Tĩh. The Chinese or Mongolian troops having reduced to subjection some refractory Mohammedan tribes in that direction in 1258, Ch'âng Tîh was charged with a commission to the camp in the following year, his adventures on the occasion forming the subject of the Se shé ké.

The 保越錄 Padu yuč lüh is a narrative of the siege of 紹興 Shaon-hing in 1359, by the troops of the nascent Ming dynasty under 胡大海 Hoo Tá-haè, the city being at that time in the possession of 張士誠 Chang Szé-ching. This little work enters with some minuteness into a detail of the atrocities committed by the Ming troops, facts of that kind having been carefully excluded from all the authorized histories of the Ming.

The 東坡年譜 Tung p'o nëën poò is a biography of Soo Tung-p'o, the renowned poet of the Sung, written by 王宗稷 Wâng Tsung-tseĭh of the same dynasty.

The 朱遺民錄 Súng è min lüh, in 15 books, by 程 敏 欧 Ch'ing Min-ching of the Ming, is a series of biographical notices regarding subjects of the Sung dynasty, who to the end of their days refused allegiance to the Yuen.

The 崑山人物 傳 Kwăn shan jîn with chuen, in 10 books with an appendix, by 張 大復 Chang Tá-fūh of the Ming, consists of biographical notices of upwards of 300 men of note, natives of Kwăn-shan during the Ming dynasty.

The 古懼錄 Koó hwan lüh, in 8 books, by 王士禛 Wâng Szé-ching, published at the commencement of the present dynasty, is a biographical series of renowned characters from ancient times down to the Ming.

The 膀 朝形 史 拾 遺記 Shing ch'aou t'ung shè shih é ké, in six books, by Maôn K'ê-ling, is a series of biographical notices, 65 in all, of the imperial consorts during the Ming dynasty.

The 吳越順存錄 Woô yuế shún ts'un lãh by 吳允嘉 Woô Yùn-këa, is a biographical miscellany regarding 錢镠 Tsëên Leaon, the prince of Woô-yuế in the 10th century, and his descendants, down to the end of the Ming.

The 獨碧 Shuh peih by 彭建酒 P'ang Tsun-sze, is a connected series of notices regarding the victims of the insurrectionary troubles in Szé-ch'uen from the year 1628 to 1663.

The 客杭日記 K'ih hang jih ké, is a journal of a five months' residence in Hang-chow, in the years 1308 and 1309, by 郭 界 Ko Pè.

The 北行日譜 Pih hing jih pod is the journal of 朱祖文 Choo Tsod-wăn, who followed his friend 周順昌 Chow Shún-ch'ang to the capital, and ministered to his wants during an imprisonment for extortion, in the year 1626.

The 使琉球記 Shé lew k'ew ké is a journal of the ambassador 强學禮 Chang Hëŏ-lè, who was sent to Loo-choo in the year 1662, being the first occasion of an embassy to that island during the present dynasty. A more recent narrative bearing the same title gives the journal of 李鼎元 Lè Ting-yuên, who was sent to confirm the accession of a new king to the throne of Loo-choo, in the year 1800.

The 漢行紀程 Teen hing kè ch'ing is the journal of 許 積 曾 Heù Tswan-tsăng, during his journey from the district city of 彭澤 P'ăng-tsih on the Yâng-tszè-këang, to Yûn-nân, where he was appointed Criminal judge. The journal he kept on his return is also published with the title 東 還 紀程 Tung hwân kè ch'ing.

The 鹿 洲 公 集 Lüh chow kung gán is a series of memoranda by 藍 鼎 元 Lan Ting-yuên, regarding his official duties as district magistrate of 曹 寧 P'oò-nîng, towards the close of last century.

The 社事始末 Shày szé chè mö by 杜登春 Toò Tăng-ch'nn is an account of the literary associations at the close of the Ming dynasty.

The 江上孤忠錄 Këang sháng koo chung lữh, is a narrative of the defence of the city of 江陰 Këang-yin on the Yâng-tszè-këang, by 閻忠烈 Yên Chung-leĕ, against the Manchu troops at the commencement of this dynasty, written by 黄明隆 Hwâng Mîng-he.

The 供武四年登科錄 Húng wood szé nöên tăng k'o lüh, is the official record of the first examination which took place during the Ming dynasty, for the highest literary degree, tsin szé, in the year 1371.

The 河洲景忠 祭 Hô chow king chung lùh by 胡栗虔 Hoê Pingkëen, is a record of officers belonging to the Hô-chow garrison, who suffered death in the cause of their country, from the Sung dynasty, down to the beginning of the present century.

The 魏氏補證 Wet she poo ching by 萬光素 Wan Kwang-t'aé, a work of last century, is a collection of supplementary details regarding the families mentioned in the History of the Northern Wei dynasty.

The 漢西京博士考 Hán se king pǒ szé k'aòu by Hoô Ping-k'ëen, written at the beginning of the present century, is a series of biographical sketches of the literary officers during the Han dynasty.

The 儒林譜 Joô lin poò, by 焦食烹 Tseaon Yuen-he, an author of the present dynasty, is a catalogue of scholars who lived previous to the close of the Han, arranged according to their attainments in the several classics.

The 武臣 体 Urh chin chuen, in 12 books, published by imperial authority near the end of last century, contains the biography of 120 ministers of the Ming, who also took office under the present dynasty. Uniform with the above is a smaller work in four books, entitled 逆臣体 Neth chin chuen, a biography of 24 Ming ministers who submitted to the present dynasty, and afterwards rebelled.

The 滿州名臣傳 Mwàn chow ming chin chuen, in 48 books, is also an imperial work, published in the Këen-lung period, containing biographies of all the Manchu ministers of note up to that time. A counterpart work, under the title 漢名臣傳 Hán ming chin chuen, contains a record of the Chinese ministers of the present dynasty.

The 七十二 賢像 費 Ts'eih shih arh hëën sëang tsan is a pictorial representation of Confucius and his 72 disciples, with a brief historical note and poetical eulogium to each.

with the well known name of \overline{K} \overline{K} Yuên Yuên as the author, though it is generally understood that he was merely the patron by whose liberality the work came before the public. This is a series of biographical memoirs of the mathematicians of China, from the commencement of history down to the end of last century. The last three books form an appendix regarding European astronomers, beginning with Meton and Aristarchus; among them we find the names of Euclid, Clavius, Newton, and Cassini, and the Jesuit missionaries Ricci, Ursis, Aleni, Longobardi, Diaz, Terrence, Rho, Schaal, Verbiest, Stumpf, Smogolenski, Kægler, Pereyra, etc. A supplement to the work was published in 1840, in six books, bringing the memoirs down to very recent times. In the original and supplement, there are altogether 312 memoirs.

The above notices will give some idea of the variety and character of the works included in this class; besides these there are a great many Buddhist biographies, such as the 指月錄 Chè yuē lūh,高僧條 Kaou sang chuen, 接高僧條 Sūh kaou sang chuen, etc.; and when it is remembered that these are supplemented by a very large part, generally exceeding the half of each of the dynastic histories, it will be seen that this forms a very important section in Chinese literature.

8. The next class belonging to History is termed & Shé ch'aóu, "Historical Excerpta," and is of much more limited extent than the preceding. The name as that of a class is first found in the History of the early Sung, and the example of Confucius is quoted, who it is said compiled the Shoo king in 100 chapters, from a much larger and earlier production containing 3,240 chapters.

The 十七史詳節 Shih ts'eih shè tsëdng tsëë, in 273 books, is a collection of extracts made by 呂祖謙 Leù Tsoò-k'ëen of the Sung, during his readings in the Seventeen histories. These were originally intended for his private use, but were afterwards given to the public as a bookseller's speculation; which may account for the want of care and judgment observable in many parts of the selection.

The 古今縣語 Koò kin e yù, in 12 books, by 汪應較 Wang Ying-keoau of the Ming, is a selection of elegant extracts from the national history, commencing with the time of Yaou, and extending to the Yuen dynasty.

The 史 結 Shè wei, in 330 books, by 陳 允 錫 Ch'în Yùn-seih, was published at the commencement of the present dynasty. The general plan of the work is the same as that of the Shih ts'eih shè tsëang tsëë, but the author has introduced several modifications.

The 二十一更文势 Urh shih yih shè wǎn ch'aóu is an extensive collection of choice pieces of literature, selected from the Twenty-one histories by 戴正野 Taé Chíng-yày, and published near the end of the Ming dynasty. Another work named the 二十二史文鈔 Urh shih ârh shè wǎn ch'aóu "Literary extracts from the Twenty-two histories," published during the present dynasty, by 常安 Ch'âng Gan, is of a similar character to the preceding, but of much less extent, each extract having a note by the author appended. The Ming history is included in this, being extra from the former.

The 晉 碧 Tsin lëö is a selection from the History of the Tsin, which appeared in 1834, in 10 books, by 周 海 Chow Tse, with an occasional commentary by the compiler.

9. The next class of History is termed R I Tsaé ké "Contemporary Records," and consists of the annals of various independent states existing in proximity with the imperial dynasty of China. The first use of this designation appears as the title of a work by Pan Koó, which is now lost; and the earliest application extant is the title of the last section of the Tsin shoo, which contains the records of the sixteen nations existing at that period, which did not acknowledge the central authority.

The oldest work of this class is the 吳越春秋 Woô yuĕ ch'un ts'ew, in 10 books, by 趙泽 Chaóu Yĕ of the Han, and contains the history of the small states of Woo and Yuĕ, extending from the 12th to the 5th century B. C.

The 十六國春秋 Shih l'Ah kwo ch'un ts'ew, is a history of sixteen dynasties which existed independent of the central imperial government, contemporaneously with the Tsin and Sung. of these states are the Former Chaou, After Chaou, Former Yen, Former Tsin, After Yen, After Tsin, Sonthern Yen, Hea, Former Leang, Shuh, After Leang, Western Tsin, Southern Leang, Western Lëang, Northern Lëang, and Northern Yen. The original work of this name in 102 books, was written by 崔 檎 Ts'uy Hung of the Northern Wei. This was lost for several centuries, when suddenly a work of the same name made its appearance during the Ming, professing to be that of Hung. The authorship was afterwards traced to 图 森 孫 Too K'eaou-sun, but the execution shews one of the most ingenious cases of literary fraud on record. There is internal evidence however of the deception, which critical acumen has discovered; and this shews the extreme difficulty if not impossibility of passing successfully with any forgery of the kind. Previous to this an attempt had been made by some unknown hand to impose a similar work on the public, but the discrepancies are so numerous and conspicuous that few if any were led astray by it. It is still extant, but less known than the other.

The 登書 Mân shoo, in 10 books, is a historical and descriptive account of 六部 Lüh chaón, a region in the present Yûn-nân province, inhabited by wild mountain tribes, written by 獎 將 Fan Ch'ŏ of the Tang, while he was in the service of a high military officer in the southwest part of the empire.

The 约 读 立 談 Teadu ke leik t'an, an anonymous production which appeared early in the Sung, is a collection of traditional details regarding the Southern Tang, and is supposed to have been written by a scholar named 史 Shè, formerly a subject of that dynasty.

The 江南野史 Keang nan yày shè, in 10 books, by 龍 袞 Lûng Kwăn of the Sung, contains a record of affairs during the Southern Tang, written after the manner of the dynastic histories. There were originally 20 books, but the greater part has been long lost.

The 江 表志 Keang peadu ché is a small work by 鄭 文 賞 Ch'ing Wan-padu of the Sung, intended to supply historical details omitted in other works, regarding the Southern Tang dynasty.

The 江南 餘 戴 Keang nan ya tsaé is an anonymous work on the history of the Southern Tang, published during the Sung, supplementary to the works of six preceding authors.

The 三楚新錄 San tsod sin luh by 周羽翀 Chow Yù-ch'ung of the Sung, is a narrative of three chieftains who set themselves up in succession as princes of Tsod, during the 10th century. These were 馬般 Mà Yin, who established himself at 長沙 Ch'ang-sha, the present capital of Hoô-nân; 周行逢 Chow Hîng-fung at 武陵 Woo-ling, and 高季縣 Kaou Ké-hing at 江陵 Këang-ling.

The H. M. Woo kwo koo szé, by an anonymous author at the commencement of the Sung, is a narrative regarding the five small states of Woo, Southern Tang, Shuh, Southern Han, and Min, after the close of the Tang.

The 南唐書 Nan t'ang shoo, in 18 books, by Lüh Yêw of the Sung, is a history of the Southern Tang dynasty. A supplementary volume by 成光 Ts'eih Kwang of the Yuen, gives the pronunciation and elucidation of uncommon terms in the original work. A history of this dynasty in 30 books had been written at an earlier period with the same title, by 馬合 Ma Ling, but it is less known, and is considered inferior to that of Lüh Yéw.

The 安南志县 Gan nan che leo in 19 books, is a narrative account of Annam, by 黎斯 Lè Tsǐh, a native of that country, who sought refuge in China, after having been party to the surrender of a city to the Chinese troops, during the reign of Kubla khan, the first Mongolian emperor of China.

The 十回春秋 Shih kwo ch'un ts'ew, in 114 books, by 吳任臣 Woo Jîn-chîn, a scholar of the 17th century, is a history of ten small states which existed between the time of Tang and Sung dynasties; i.e. the Woo, Southern Tang, Former Shuh, After Shuh, Southern Han, Tsoò, Woo-yuĕ, Min, King, and Northern Han.

The 越史是 Yuè shè lëv, a short historical account of Annam, by a native of that country, written in the early part of the Ming dynasty, gives an ontline of Annamese annals from about the commencement of the Christian era down to the 14th century.

The 朝鮮史思 Ch'aou seen shè leo in six books, is a historical record of Corea in the annal form, written by a native of Corea towards the close of the Ming.

The 晋史秉 Tsin shè shing is a short historical record of the Tsin state in the 7th century R. C.; and the 整史 椿 杌 Tsoò shè t'aou with is a collection of memoranda regarding the Tsoò state at a little later date. The author of these two is not certainly known, but is generally believed to be 吾 邱 衍 Woô-k'ew Yen, a writer of the 14th century.

The 十六國年表 Shih lüh kwo neen peadu by 張愉曾 Chang Yù-tsăng of the present dynasty, is a chronological table of the sixteen states contemporary with the Tsin dynasty, and is intended to supply a deficiency in the Shih luh kwo ch'un ts'ew.

The 皇朝武功紀盛 Hwdng ch'aou wood kung ke shing by 趙雲 Chauo Yih, is a narrative of the contests of the present dynasty with the neighbouring insubordinate states, including the several insurgent chiefs who raised the standard of revolt at the commencement of the Manchu rule; and extending also to the regions of Kashgar, Kinchuen, Burmah, etc.

10. Books on periodical seasons form another class in the History division, under the designation # A Shé ling "Chronography." The importance of carefully noting the seasons, is a subject which would naturally press itself upon any people at a very early stage of their history. We are not surprised therefore to find several distinct notices of such topics in the oldest historical work the Chinese possess, the Shoo king; and in another of the classics, the Lè ke, there is a chapter entirely devoted to the subject, entitled A Yuë ling. The Heá seadu ching noticed above in the 4th class under the Classic division, is a fragment of the same character. Books of this kind however are not numerous.

The 歲 時 廣 配 Súy shê kwàng ke is a work of the Sung, by 陳 元 靚 Ch'în Yuên-tsing, in which the natural indications of the months throughout the year, and the peculiar duties attendant on each, are detailed from ancient authorities.

The 四 時 氣 候 集 解 Szé shế k'é hów tseih keaè, written by 季 慕 Lè T'aé, in the year 1425, is on the same principle as the preceding, being also a collection of notes from old and standard works.

The 七十二侯考 Ts'eih shih arh hów k'aòu by 曹仁虎 Tsaou Jin-hoò of last century, is an investigation and comparison of natural observations as found in ancient records, for every five days throughout the year.

The 月合粹編 Yuĕ ling suy pëen in 21 books, is a compilation of historical memoranda for every day in the year, by 秦嘉謨 Tsin Këa-moô of the present century.

11. The general term 地理 Te lè includes works on Geography and Topography, but the latter term is the more applicable to the great majority of the treatises included in this class. The principal geographical indications in the Shoo king are found in the 禹貫 Yù kúng chapter, which is doubtless the earliest existing record of the kind; although the 山海經 Shan haè king, "Hill and river classic," claims nearly an equal antiquity. This latter geographical compilation has long been looked upon with distrust; but some scholars of great ability have recently investigated its contents, and come to the conclusion that it is at least as old as the Chow dynasty, and probably of a date even anterior to that period. It professes to give a descriptive account of charts engraved on nine vases belonging to the Great Yù, who caused them to be executed after he had drained off the waters of the flood. According to the Chow Ritual, a staff of two hundred and twenty-four officers was maintained in the geographical department of the public service, under the title 雕方氏 Chih fang shé, during that dynasty: which would imply at least that some considerable share of attention was paid to the work at that time.

Some works included under this head are confined to topographical particulars regarding the immediate precincts of the imperial residence. Such is the 三輔黄圖 San foo hwang too, which gives a description of the public buildings in 長安 Ch'ang-gan, the ancient metropolis during the Han. Another of the same character is the 禁扁 Kin pëen by 王士點 Wang Szé-tëèn of the Yuen, containing a detail of the imperial residences, during the preceding succession of dynasties.

The series of topographical writings in China are probably unrivalled in any nation, for extent, and systematic comprehensiveness. Leaving ont of question the section devoted to Geography in the several dynastic histories, separate works are found regarding every part of the empire. At the head of these may by placed the 大清一款志 Táts'ing yth t'ung ché, in 500 books, which is a Geography of the whole empire, first published about the middle of last century, under direct imperial patronage. This takes up the various provinces seriatim, giving under each an account of the astrological division, limits, configuration of the country, officers, population, taxes, and renowned statesmen. Under each prefecture and department is a more detailed description of the various districts; giving in addition to the above, the

cities, educational institutes, hills and rivers, antiquities, passes, bridges, defences, tombs, temples, men of note, travellers, female worthies, religious devotees, and productious of the soil. At the end, a large portion is devoted to a description of the extra-frontier dependencies and tributary states. Besides the above general compilation there are aeparate topographical accounts under the name of 志 ché, for each 省 săng "province," every 府 foo "prefecture," and 州 chow "department," almost every 縣 hēn "district," and in many cases, of small towns included in the district. For instance, we have the 江 南 通 志 Keang nân t'ung che for the province of Këang-nan, 松江府志 Sung kiang foò ché for the prefecture of Sung-këang in that province, 上海縣志 Sháng haé heén che for the district of Shanghai in Sung-këang prefecture, and 龍 本志 Lâng hwa che for the small town of Lânghwa, about five miles from the city of Shanghai, and included in the same district.

One of the earliest of this class is the 太平寰学記 Tae ping hwan yu ké, in 193 books, by 樂史 Lo Shè, published during the period Taé-ping hing-kwo (976—983), giving a general statistical and descriptive view of the empire.

The 南 畿志 Nan k'e ché, in 64 books, compiled under the superintendence of 開入證 Wăn-jîn Tseuen, about the early part of the 16th century, is a topography of the present Këang-nân region, being at that time the immediate domain of Nanking, the imperial capital.

The 日下書間 Jih hëá k'éw wǎn, in 40 books, by 朱季章 Choo E-tsun, published in the latter part of the 17th century, is an archæological and historical description of the imperial precincts in Peking and the immediate dependencies. An extensive investigation of the various matters in the work was undertaken, in compliance with an imperial order, in 1774, and published with the title 欽定日下書間 *K'in ting jih hëá k'éw wǎn k'adu, in 120 books.

The 欽定滿洲源流考 Kin ting mwdn chow yuen lêw k'adu, in 20 books, consists of researches into the history, antiquities, and geographical details regarding the Manchu nation, drawn up in compliance with an imperial mandate about the year 1777.

The 盛京通志 Shing king t'ung ché is a topographical account of the metropolitan province of Shing-king in Manchuria, the ancestral burying place of the reigning imperial family. The original edition was in 32 books. A later publication in 48 books by 王河 Wâng Hô, was issued in 1736. A much enlarged edition in 120 books was published by imperial authority in 1779.

The 浙江通志 Che këang t'ung ché "Topography of Che-këang," is one of the best of the class as to its plan of arrangement and general treatment of subjects. The original work of this name, in 72 books, was written by 薛康龄 See Yíng-k'e, in the first part of the 16th century. A revision of this by 趙士 韓 Chaón Szélín, in 50 books, appeared in 1684. This was again revised and augmented by 稽曾的 Kè Tsăng-yun and others, whose work was completed in 1736.

The 編集單圖 Ling hae yu t'oo by 緣 L Yaou Yu, published about the middle of the 16th century, is a descriptive account of Kwang-tung province, illustrated by separate maps of the whole province and each of the 10 prefectures, with an additional one giving the author's idea of the position of the various nations which held commercial relations with the city of Canton in former times, where the several maritime kingdoms of western Asia are represented as occupying a very insignificant amount of the earth's surface in comparison with one province of the celestial empire. Arabia, Bengal, Siam, and several other continental countries appear as small islands, and transposed without regard to their true geographical positions. The first edition of the 廣東通志 Kwang tung t'ung ché "Topography of Kwang-tung," was completed in 1683, and the later work of the same name was compiled in 1731, by 都 玉 鱧 Ho Yuh-lin and others; having accomplished the work in less than a year, it is consequently marked by many imperfections. which less haste would probably have enabled them to avoid. It has a short description of foreign nations at the end. The work was thoroughly revised by a commission under the direction of Yuên Yuên. and published in 1822 in 334 books. The blocks of this edition having been burnt during the troubles in 1857, a new and revised edition was issued in 1864.

The 翻廣通志 Hoổ kwàng t'ung ché, in 120 books, is a topographical description of the two provinces of Hoô-pih and Hoô-nân, under the general name of Hoô-kwàng, compiled by 通柱 Maé-ch'oó and others in 1733. A topography of this province, under the same title was written in the Ming dynasty, by 魏裳 Wei Shang. Another compilation was issued in 1684. The present is fuller than the earlier works; but being written at Woò-ch'ang, the capital of Hoô-pih, the attention of the compilers has been confined chiefly to that province, and the details regarding Hoô-nân are less complete.

The 雲南通志 Yûn nân t'ung ché "Topography of Yûn-nân," first made its appearance in 1691, in 17 books; a more recent and

improved edition in 30 books, by 鄂 蒙 Gŏ-ùrh-t'aé and others, was concluded in 1729. A considerable section is occupied with the foreign tribes formerly inhabiting that region.

The 至正金陵新志 Ché chíng kin ling sin ché, in 15 books, written by 張鉉 Chang Henen during the Ché-chíng period (1341-1367), is a description of Nan-king, compiled from the works of the preceding authors of the time of the Sung. Later topographies were published during the Ming. In 1667, a revision was completed by 陳原 Ch'în K'ae-yu; and the latest edition that has appeared is the 江亭府志 Këang nîng foò ché, in 56 books, from the hand of 姚鼐 Yaou Nae in 1811.

The 吳郡志 Woo keun ché in 50 books, by Fan Ching-tá of the Sung, is a topographical account of the present Soo-chow region in Keang-nan, and one of the earliest types of the present fod che. It was not published till several years after the author's death, and has got inextricably mixed up with the notes of subsequent editors. The next topography of this region was the 蘇州府志 Soo chow fod ché by 直然 Loo Heung, written during the Ming, and a later work of the same dynasty by 王鏊 Wâng Gaou, in 60 books, was entitled the 姑藤志 Koo soo ché. Revisions of the same appeared in 1691 and 1748; and the most modern edition was published in 1824, with the signature of 宋如林 Sung Joô-lîn, in 150 books, under the title Soo chow fod ché.

The 楊州府志 Yâng chow fod ché "Topography of Yâng-chow prefecture," in 40 books, by 尹會 — Yin Hwúy-yǐh, was completed in 1733, having been preceded by an earlier edition in 1685, which was also a revision of a still earlier work, which had passed through more than one edition during the Ming dynasty. It is illustrated by 22 plates, which now assume a new interest since the city has been laid in ruins by the insurgents.

The 風陽府志 Fung yang foo ché "Topography of Fung-yang prefecture," in 40 books, was drawn up by 歌 聽志 Kăng Ké-ché, and completed in the year 1685. It enters with a good deal of minuteness into the antiquities of that region.

The 無江府志 Chin këang fod ché "Topography of Chin-këang prefecture," in 55 books, was compiled by 朱霖 Choo Lin, in 1750. There were four or five topographies of this region anterior to the present, the earliest of which is dated as far back as the 13th century.

The 徽州府志 Hwuy chow fod ché "Topography of Hwuy-chow prefecture," in 18 books, was compiled by 趙吉士 Chaou Keih-szé, in

1699. Topographies of the same region under the name of 新安 Sin-gan, had already been written during the Sung, Yuen, and Ming dynasties.

The 独州府志 Ch'é chow foò ché "Topography of Ch'è-chow prefecture," in 58 books, was compiled by 張士範 Chang Szé-fán, in 1779. The first topography of this region appeared in the Sung; three revisions took place at different periods during the Ming; a later edition was issued in 1673, and another in 1711, which was followed by the present.

The 延站四明志 Yen yéw szé ming ché, in 17 books, written by 袁橋 Yuen Këŏ, in the year 1320, is a topography of Szé-ming, an old name for the neighbourhood of Ningpo. Three books of the original are now lost. The nucleus of the work is to be found in the 乾道圖經 Këen tadu t'oò king and 貴慶四明志 Padu k'ing szé ming ché, both written during the Sung dynasty. After a series of revisions and augmentations during the Ming, and one in 1673, the work expanded to the present 李波府志 Ning po fod ché, in 36 books, which was drawn up by 曹秉仁 Tsaon Ping-jin, in the year 1730.

The 至元嘉禾志 Ché yuên kea hổ ché, in 32 books, by 条 碩 Sen Shǐh, published during the period Ché-yuên (1264-1294,) is a topography of the present prefecture of Këa-hing in Chě-këang, which then included the district of Hwa-ting, now pertaining to Sung-këang. It is commended by scholars as a work of research.

The 獨州府志 Hoô chow fod ché "Topography of Hoô-chow prefecture," in 48 books, is the work of 胡承謀 Hoô Ch'ing-môw, who completed it in 1739; but it was revised and enlarged 19 years later by 李堂 Lè T'âng. Previous editions had been published during the Ming, and at the comencement of the present dynasty.

The 臺灣府志 Tak wan foo ché is a topography of the portion of the island of Formosa belonging to the Chinese empire. The first edition by 高拱乾 Kaon Kùng-këen was finished in 1694, not many years after the territory had been subjected; a second appeared in 1741, by 劉良壁 Léw Lëâng-peĭh, in 20 books. The most recent edition is by 六十七 Lǔh-shǐh-ts'eĭh, a Manchu, and 范原 Fán Hëen, in 25 books, having been completed in 1747. Besides the usual statistical details, it contains an account of the various races who have inhabited the island from ancient times up to the present day.

The 直 謀 太 倉州 志 Chih lé t'aé ts'ang chow ché "Topography of T'aé-ts'ang department," in 65 books, was compiled by 王 昶 Wâng Ch'ang and others, in the year 1803. A topography of this region was completed in 1642, which seems to have been the immediate precursor of the present one.

Many of the district topographies began to be written at an early date, and we frequently find a succession of editions, gradually enlarging till they become several-fold the size of the first issue. Thus the earliest edition of the 無傷點志 Woo seth hëén ché "Topography of Woo-seih," is in 4 books, and dated 1296. Another edition during the Yuen is in 28 books. Three successive enlarged revisions took place during the Ming; and the edition of 1689, by 公文 中国 Seu Yung-yên, is increased to the size of 42 books.

The 五陰 藍 志 Këang yin hëén ché "Topography of Këang-yin district," in the prefecture of Chang-chow, in its present form one of the most recent, also possesses one of the most extensive pedigrees of its class. The earliest topographical description of this locality, which lies on the southern bank of the Yang-tszè këang, is dated 1194. Another appeared in 1230, and a revision of the same in 1286. was again revised in 1376. The place was first designated a heen, at the commencement of the Ming dynasty, when the first heen che was published in 1391. This was republished with additions in 1408. A new compilation appeared in 1498. This was reedited in 1510, and again revised and published in 1548. The next issue was in 1619. This last was revised in 1640. The first revision during the present dynasty appeared in 1683. We find another edition in 1744; and this followed by one in 1789. Parts of nearly all these several editions are still extant, though the greater portions of some of them are lost. The most recent issue is a compilation in 28 books, by 本 兆 洛 Lè Chaóulo, drawn up in the year 1840.

The 宣新南縣志 Kwān sin lëàng hiện ché, in 41 books, is a topography of the two districts of Kwān-shan and Sin-yāng, in the prefecture of Soo-chow. These originally constituted one district under the name of Kwān-shan, but were divided in 1725. A joint topography of the two cities was published in 1750, and the present revision was completed in 1825, by 石韞玉 Shǐh Wǎn-yǔh.

The 黨縣志 Loo hëén ché, in 30 books, is a topography of the district of Loo, in the prefecture of Sung-këang, drawn up by 謝庭萱 Sëáy Tingtung in 1788, upon the nucleus of an earlier work written in the middle of the 17th century, not many years after the district was established.

The 南匯縣志 Nán hwùy hēĕn ché "Topography of Nan-hwùy district," in the prefecture of Sung-këang, was first written in 1730, being four years after the first establishment of the district. The last revision, by 吳省欽 Woo Săng-k'in and others, appeared in 1793, in 15 books.

The 本質能志 Fung hiện hiện chế "Topography of Fung-hiện district," in the prefecture of Sung-kiếang, was written in 1758, in 10 books, by 陳祖范 Ch'în Tsoò-fán, about 32 years after the district was first established.

The 青浦縣志 Ts'ing pod hëén ché "Topography of Ts'ing-pod district," in the present of Sung-këang, was first written about the commencement of the present dynasty, and was revised and republished in 40 books, by Wâng Ch'áng, in 1788.

The 素 湖 麓 志 Woo hoô hëén ché "Topography of Woo-hoô district," in the prefecture of Taé-pîng, and province of Gan-hwny, dates back as far as the Sung; from which down to the present dynasty, there were probably several successive editions, which have now disappeared. The earliest one extant was published in 1673; the next revision was completed in 1754. The present edition was published in 1807, in 24 books, having been revised by 文 喜 Lëang K'è-jáng and others. A future edition will have a sad tale to tell of the devastation caused by the T'aé-pîng insurgents.

The 旌 德 慈 志 Tsing the heen che "Topography of Tsing-the district," in the prefecture of Ning-kwo, is a work that has passed through a goodly number of editions. The earliest topography of this region, though under a different name, was published during the Sung dynasty; other editions appeared successively at the beginning and during the latter part of the 15th century. The next was dated 1598; the earliest edition now extant is that of 1656, and the succeeding one is 1754. The latest edition, in 10 books, was compiled by 趙 夏 高 Chaou Leang-shoo, in 1808.

The 大德昌國州國志 Tá tíh ch'ang kwò chow t'oố ché, in 7 books, written by 馮復京 Fung Füh-king and others, and completed in the year 1298, is a topographical description of the present Ting-haè, on the island of Chusan, near Ningpo. The work originally had three maps; hence the name of t'oố ché "Maps aud description," this being the first work to which that description was applied. The maps are now lost. This chow was changed into a heén in the year 1369, and nearly a century and a half later the 昌國縣志 Ch'ang kwò hëén ché was published; a revision of which appeared in 1569. The name was changed to Ting-haá in 1686, and the first 定海縣志 Ting haè hēén ché was published in 1694. A more recent issue was compiled in 1715, by 經 Mew Say, in 8 books.

The 平 湖 縣 志 Pîng hoổ hiện chế "Topography of Pîng-hoổ district," in the prefecture of Këa-hing, was first published in 1563;

another edition was issued in 1627. The next revision appeared in 1688, and a later publication from the hand of 高 國 橙 Kaou Kwŏ-ying was completed in 1745, in 10 books.

The 鄞縣志 Yin hëén ché "Topography of Yin district," in Ningpo prefecture, was written first in 1686; and a new edition by 费大师 Tsëên Tá-hin, appeared in 1788, in 30 books.

The 永康縣志 Yùng k'ang hiện chế "Topography of Yùng-k'ang district," in the prefecture of Kin-hwa, has had a great deal of labour bestowed on it, to bring it to its present state of perfection. The records of the immediate locality date back as far as the Sung and Yuen dynasties; but the first work with the above title is dated 1524, a part only of which is now extant; the next issue was in 1581; a revision took place in 1672; the next edition appeared in 1698, the blocks of the previous issue having been burnt in the interim. The latest revision, in 12 books, was completed in 1837, by **E** 148 Leaon Chúng-ke.

The 籍雲縣志 Tsin yûn hiến chế "Topography of Tsin-yûn district," in the prefecture of Ch'oò-chow, was written in year 1767, but the original blocks were destroyed by a flood in 1800, and the next edition, in 18 books, was drawn up by 溫成烈 T'ang Chîng-leĕ, in 1849.

The earliest editions of the 玉山縣志 Yüh shan hëén ché "Topography of Yüh-shan district," in Kwang-sin prefecture, appear to have been published during the 15th, 16th and 17th centuries. Very little of these has survived to the present time, the oldest edition extant having been compiled in the year 1670; a supplement to the same was written in 1783; after which the only edition issued was in 1823, by 武太韶 Woo Tszé-shaon, in 32 books. Since this last was written, the district has been grievously distressed by the present insurrectionary struggle.

The original 吳縣志 Woổ hiện che "Topography of Woổ district," in the prefecture of Soo-chow, appears to have been written about the year 1529. A later edition, in 54 books, was completed in 1642, by 牛岩 麟 Nêw Jŏ-lin.

The earliest edition of the 句容縣志 Keú yūng hiện che "Topography of Keú-yūng district," in the prefecture of Këang-nîng, appeared about the end of the 15th century. The next was published in 1603. This was revised and augmented in 1656; from which time there does not appear to have been any revision, till the middle of the 18th century, when a new edition was issued by 曹龙先 Tsaou Shǐhseen, in 10 books.

The 偏微點 志 E ch'ing hëén che "Topography of E-ching district," in the prefecture of Yang-chow, is a history of considerable antiquity. There is a topography of the region dating from the end of the 12th century, under the name of the 異 州 志 Chin chow che. the same title was published about the middle of the 13th century. The name was changed to (E. E-chin in 1369, and the first record under this title appeared soon after. The name was given as ## 1 Lwankëang, in the next topography; which was published at the beginning The name E-chin was again resumed in the of the 16th century. following issue, in 1539. A revision of this took place in 1567. The next was in 1639. A reconstruction of the work was completed in 1668; and a further revision in 1693. A more recent edition was issued in 1718, by the Luh Szé, in 22 books. A supplement was published in 1723, by 顏 希 源 Yên He-yuên, entitled 佛 徵 縣 續 志 E ch'ing hëén seth che, in 10 books, the character L. chin being changed to At ch'ing, in consequence of the former being part of the emperor's private name.

The 洛陽縣志 Lo yang hien che "Topography of Lo-yang district," in the prefecture of Ho-nan, is a record of high historical interest, this having been the capital of the empire in several preceding dynasties. The latest edition, in 60 books, was completed in 1813, by 陸離格 Luh Ké-loó and 魏越 Wei Sëang.

The 書葉 Tse shing, in six books, by 子欽 Yú K'in of the Yuen, is a description of the region of Tse-nan in Shan-tung, and is the most complete of any of the topographies written during the Yuen dynasty.

The 芮城縣志 Juy ch'ing hiện che "Topography of Juy-ching district," in the department of Keaè, passed through two editions during the 15th and 16th centuries; another was published in 1672; and a later in 1763, by 言如何Yèn Joô-sze, in 16 books.

The 數墨縣志 Tseth mth hëén che "Topography of Tseih-mih district," in the prefecture of Lae-chow, appears to have been first written in 1579; a later and much enlarged edition was published in 1763, by 尤海曼 Yew Shuh-heaou, in 12 books.

The 武功縣志 Wood kung hëén che "Topography of Wood-kung district," in the department of Këen, by 康海 K'ang Haè, published in 1519, though extremely concise, the whole forming only one moderate sized volume, is yet considered a model work of the class, and one of the very few that have escaped critical censure.

The 崇明縣志 Ts'ung ming hëén che "Topography of Ts'nng-mîng district," in the department of Taé-ts'ang, is a record of the delta at the mouth of the Yâng-tszè këang, which has had a very chequered

history since its first establishment as a magistracy, during the Yuen dynasty. Since that period, the city has been five times removed to different sites, in consequence of the inroads effected by the sea. Topographies were published during the Yuen and Ming dynasties, but these are now lost. The oldest extant was compiled in the 17th century; another edition appeared in 1728. A later revision was published in 1760, by 趙 廷 健 Chaóu T'îng-këén, in 20 books.

The 開州志 Kae chow che "Topography of the inferior department of K'ae," in the prefecture of Tá-mīng in Chǐh-lé, possesses an antiquarian interest, as being a record of the place where the ancient imperial sage 額 頂 Ch'uen-heùh had his residence. The first edition was compiled in 1534; the next was in 1594; the last revision during the Ming is dated 1639. The work was rearranged in 1673; and in 1806 the last edition, in eight books, was completed by 沈樂善 Ch'in Lŏ-shén and others.

The 高唐州志 Kaou t'ang chow che "Topography of the inferior department of Kaou-t'ang," in the prefecture of Tung-ch'ang, was first published in 1553, but that work is now lost; a compilation was finished in 1673; and a later revision of the same appeared in 1713, in 12 books, by 龍圖羅 Lûng T'oô-yŏ.

The 川沙醬民廳志 Ch'uen sha fod min t'ing che "Topography of the borough of Ch'uen-sha," in the prefecture of Sung-këang, is a descriptive and statistical account of one of the inferior order of cities with its dependency, which was first walled in in 1553. In 1810, it was first placed under a separate government. The topography was completed by 何士祁 Hô Szé-k'e in 1836, in 12 books.

Besides the various walled city topographies, celebrated hills and islands frequently have their particular histories. One of the most famous of these is the 事度山志 P'oò t'o shan che, being a descriptive account of the island of P'oò-t'o, a renowned seat of Buddhism, lying a few miles east of the island of Chusan. Accounts of this place began to be written as early as the Yuen dynasty, and in 1589 the first regular che appeared; this was revised in 1607. In 1698, a new and augmented edition was published. In 1740, another issue in 20 books was completed by 許我 Heù Yen. There are some curious facts recorded in it regarding the progress of Buddhism and intercourse with Japan.

The 招貸山志 Chaou padu shan che is a small topography of Chaou-padu hill at the mouth of the Ningpo river, in the district of Chin-haè, which has passed through a good many adventures from first

to last. The work was written by 陳景沛 Ch'în Khng-p'ei and published in 1845, so that it contains several notices of the proceedings during the English war, in which it shared a prominent position.

The 焦山志 Tseaou shan che is a topographical account of a small rocky island in the Yâng-tszè këang nearly opposite Chin-këang, known to foreigners as Silver island. Until the arrival of the rebels within the last few years, the greatest object of interest there was a bronze vase 2,000 years old; but since the insurrection it has been concealed for safety. The work contains a lengthy detail regarding this vase. The first edition was published in 1762, in 12 books; and the later revision and enlargement by 图 元 Koó Yuen in 1840, in 20 books.

The 鼓山志 Koò shan che is a topography of Koò-shan, a celebrated hill in the neigbourhood of the provincial city of Fǔh-chow, published in 1761, in 14 books, by 黄任 Hwâng Jîu, the same being an enlargement of an earlier edition.

The 武夷九曲志 Wod & kew keth che is a descriptive topography of the Woö-ê (Bohea) hills in Fǔh-këen province, famous by name in Europe, on account of the teas which they produce. It is also a locality of much interest to the Chinese, in respect to the antiquities in that neighbourhood. Various editions of this topography have been written from the time of the Sung downwards. One of the best was published in 1718, by 王復禮 Wâng Fǔh lé, in 16 books, illustrated by a number of plates of the scenery. There is a later work by 黃天工 Tùng T'ëen-kung called the 武夷山志 Wod & shan che, in 24 books, dated 1751. This is prefaced by a series of 32 portraits of sages, scholars, and genii, who have inhabited that region.

Works on the water-courses of China are also included in this section. The earliest of these is the 水經 Shwuy king "Water classic." A work of this name by 桑公 Sang K'in, is known to have been written at the commencement of the Christian era, being quoted by Pan Koó, the historian of the Former Han; but the one now extant with the same signature there is good reason to believe to be spurious, being the production of some unknown hand during the time of the Three kingdoms. This however gives it a very respectable antiquity, and the original commentary on it is by 图道元 Le Tadu-yuên of the Northern Wei. Some scholars of the present dynasty have applied themselves vigorously to the elucidation of this venerable record, identifying the ancient names with the present sites, and in consequence of their labours the work is highly esteemed as a description of the waters of the empire in former times.

Towards the close of the 11th century, 竊 觀 Ts'ëě Kwán, who had spent more than thirty years traversing the lakes, rivers and canals in the region of Soo-chow, Ch'âng-chow and Hoô-chow, for the purpose of investigating their various peculiarities, published the result of his experience in the 吳中水利書 Woô chung shwuy le shoo, a small treatise illustrated by charts; which has been preserved as an important contribution to the national topography.

The 四明它山水利備覽 Sze ming t'ó shan shwuy le pe làn is a treatise on the streams in the neighborhood of T'ó hill, in the prefecture of Ningpo; in which the vicissitudes of these waters are traced for four hundred years, up to 1241, when the book was published by 魏妃 Wei Hëen, one of the local officers.

The 河防通識 Hô fáng t'ung è is a treatise on the means of preserving the banks of the Yellow river, by 沙克什 Sha-k'ih-shih, a Mongolian, written during the Yuen dynasty. There is a variety of details regarding the past history and present state of the river.

The 治河圖器 Che hô t'ob led is an essay on the course of the Yellow river, written by 王喜 Wâng Hè, about the middle of the 14th century. It is illustrated by six charts, and contains a succinct narrative of overflowings of that stream during successive centuries.

The 治河麥積當 Che hô tsów tseih shoo is a collection of official papers regarding the management of the Yellow river, containing also an elaborate discussion of details respecting the main channel and tributary streams, with the various appliances adopted for the restraint of its unmanageable waters. The work was drawn up by 新幅 Kin Foò, about the close of the 17th century.

The 水道提網 Shwuy tadu te kang is a minute description, in 28 books, of all the rivers and water-courses throughout the empire, including Corea, Tibet, and Eastern and Western Tartary. The author 齊召 南 Tse Chaóu-nân, who had given much attention to geography, was one of the principal writers of the Tá ts'ing yih t'ung che, his labours on which had prepared him for the work in question, the latter having been completed in 1776.

The 南嶽八錄 Nan yo seadu lah is an account of 衡山 Hǎng shan, a mountain in Hoô-nân, one of the five great eminences mentioned in the Shoo king. This which is the earliest of the Mountain records extant, was written by 李 沖 昭 Lè Ch'ung-chaou, a Taouist priest, during the Tang dynasty.

The 大嶽太和山紀界 Tá yở t'ae hổ shan kè leờ is a descriptive account of a mountain in Hoô-pǐh, known also by the name of 武當山

Woo-tang shan, and celebrated as the retreat of a famous Taouist priest, who was afterwards deified under the title *Heuên t'ëen te*, the god of the north pole. The work which is in eight books, was written by 王 聚 Wâng Kaé, in 1744.

The 直山記 Leu shan kè is a description of a famous mountain in the vicinity of the Po-yang lake, written by 陳 桑 欣 Ch'in Shún-yù during the 11th century, after having spent two months in investigating every object of interest in the locality. There is a short appendix generally with it, entitled 產 山 記 略 Leu shan kè leŏ, by a Buddhist priest, named 惠 遠 Hwúy-puèn.

The 西湖志 第 Se hoo che tswan is a topography of the West lake at Hang-chow. In the early part of the 18th century a descriptive account was written of this locality, with its numerous natural and artificial beauties. An epitome of this was drawn up on occasion of the emperor's visit to the south. This was again enlarged by 梁静正 Lëang She-ching, in compliance with an imperial mandate, and published in 1762, in 15 books, with the above title.

The 洛陽伽藍配 Lo yang këá lan ke is a descriptive detail of the various Buddhist establishments in Lo-yang, the metropolis during the Northern Wei; written by 楊衒之 Yang Hëen-che, an officer of that dynasty. The 5th and last book contains an interesting narrative of the mission of 惠生 Hwúy-săng, a Buddhist priest, to Central Asia, in search of the Buddhist canonical works.

The 南京新記 Leàng king sin ke is a small work by Wei Shuh, written during the 8th century, descriptive of the two metropolitan cities of that period; only one out of five books is now extant, and that imperfect, being part of the record respecting Ch'ang-gan, the western metropolis. The work has been largely quoted by Sung Min-k'èw, in the 長安志 Ch'ang gan che "Topography of Ch'ang-gan," written during the Sung. This latter production, in 20 books, gives a most elaborate detail of the public buildings, city boundaries, and other local matters, forming a historical and antiquarian record of much interest. In later reprints of this book, it has been customary to add a volume originally from the hand of 李好文 Lè Haòu-wan of the Yuen dynasty, entitled 長安國志 Ch'ang gan t'oò che, consisting of plans and description of that city and the adjoining region, which is not without a certain interest in itself, but there is frequently a discrepancy between the illustrations and the earlier topographical record.

The 洞 客 記述 Túng seaou t'oô che is a description of the T'úng-seaou kung, a Taouist monastery and its precincts in the vicinity of

Hang-chow, written by 野 校 Tang Muh, a lay resident in the establishment, in the time of the Yuen dynasty. This is one of 72 renowned seats of Taouism throughout the empire.

The 金鰲退食筆記 Kin gaou t'úy shih peth ke is a series of miscellaneous records regarding the imperial palace in Peking, written in the 17th century by 高士奇 Kaou Szé-k'ê, one of the officers of the establishment.

The 荆楚 歲 時 配 King tsod súy she ke is a calendar of popular customs throughout the year, in the region now known as Hoô-kwàng, written by 宗懷 Tsung Lin, a subject of the Lëang dynasty, with a commentary by 社 公 陛 Toò Kung-chen of the Suy.

The 桂海虞衡志 Kwei had yu hang che is a treatise on the geographical features, natural history, and other matters regarding the southern provinces of the empire, by Fan Ching-tá. A great part of the original is now lost.

The 植外代答 Ling was tas tă, in 10 books, by 周去非 Chow K'eu-fei, an officer at Kwei-lîn in the 12th century, professes to be supplementary to the work of Fan Ching-tá above-mentioned, and intended as a reply to numerous questions proposed relative to the matters treated of. It contains a large amount of detail respecting the geography and inhabitants of the two Kwang provinces, and also the regions beyond, summary outlines being given regarding many Asiatic kingdoms, extending even to the far west.

The 武林舊事 Woo lin k'ew szé, in 10 books, is a record of institutions and customs at Hang-chow, during the Southern Sung dynasty, when it was the capital of the empire; written by 周宏 Chow Meih, an officer of that period.

The 吳中舊事 Woo chung k'ew szé, by 陸皮仁 Lǔh Yèw-jîh of the Yuen, is a collection of traditions regarding Soo-chow, supplementary to the regular topographies, in which the author although somewhat credulous on some points, shews good judgment on the whole, in the arrangement of the work.

The 平江紀事 Ping keang he sze is a short record of antiquities regarding the Soo-chow region, written by 高德基 Kaou Tih-ke, about the middle of the 14th century. There are some items of topographical information in this, which are not to be found in the régular histories of the period, but the excessive credulity of the author has allowed him to disfigure his narrative by marvellous traditions utterly unworthy of credit.

The 閩小紀 Min seaou ke is a small record of notabilia in the province of Fǔh-kēén, by 周亮工 Chow Lëáng-kung, an author of the present dynasty.

The 東城雜記 Tung ch'ing tsữ ke is a descriptive account of the antiquities in the eastern quarter of the city of Hang-chow, written by 賦 點 Lé Gŏ, in 1728.

The 河朔訪古記 Hô số fáng koo ke is a geographical and antiquarian record of the portion of the empire lying north of the Yellow river. A great part of the original is lost; and the portion still extant treats of the Shan-se and Hô-nan region. The author is 納斯 Nă-sin, a Mongolian, who wrote during the Yuen dynasty.

The 徐霞客遊記 Seu hea k'ih yêw ke, in 11 parts, is a narrative of the travels of Seu Hëa-k'ih through the whole empire for twenty-eight years, during which he visited every place of interest, and made an extensive journal of observations, geographical and historical. The account ends with the year 1640, but it was not published till 1776. A second edition appeared in 1808.

The 佛國記 Fuh kwo ke is a narrative of the travels of 注题 Fa-haen, a Buddhist priest, who spent fifteen years at the commencement of the 5th century, wandering through the several kingdoms of Middle Asia, in order to obtain information and documents regarding the Buddhist religion. The work is well known in Europe, in consequence of Remusat's translation into French.

The 大唐 西域配 Tá t'ang se yih ke, in 12 books, is an account of a hundred and thirty-eight countries of Asia, chiefly translated from Sanscrit works by 元类 Yuén-chwang, a Buddhist priest. A great part consists of a description of the kingdoms through which this zealous monk had himself passed, in the course of a sixteen years' journey in pursuit of Buddhist books and antiquities. On his return to his native land, loaded with stores of Sanscrit literature, he was received with great honour by the emperor, under whose immediate patronage this work was written 辯機 Pëén-ke, from the dictation of Yuên-chwang, and completed in the year 646. A translation of the whole, by Professor Julien of Paris, has recently been published, and forms a most important document regarding the territorial divisions of India in former times.

The 宣和奉使高麗圖經 Seuen hổ fung she kaou le t'oổ king is a description of the country, customs, and institutions of Corea, in 40 books, by 徐 兢 Seu King, an officer in the train of 路 允 迪 Loổ Yunt'eĭh, who went on a commission from the Chinese court to the capital

of that state, on occasion of the accession of a new king, in the year 1125. The manuscript was originally illustrated by maps, but they were lost before the book was printed for the first time, in the year 1167.

The 異臘 風土記 Chin lǎ fung t'oo ke is a description of the country, people, and enstoms of Cambodja, by 周達 觀 Chow Tǎ-kwán, a follower in the suite of an envoy from China to that country, in the years 1295-1297. It has been translated into French by Remusat.

The 島夷志恩 Taou è che lëo is an account of the various nations in the Malayan Archipelago, by 汪大淵 Wang Tá-yuen, who took passage in a merchant ship, in the middle of the 14th century, and visited most of the countries he describes. The book was written about the year 1350.

The 海語 Hae yu is a short description of a number of countries that had commercial intercourse with China, written by 黄 夏 Hwâng Chung, who gained his information from the mariners at the ports visited by the sea-going vessels. The work which was finished in 1537, contains general details on the geography, people, and products, but the narration is marred by an account of some monstrosities.

The 東西洋考 Tung se yang k'adu is a geographical treatise, in 12 books, giving a short description of thirty-eight kingdoms, chiefly islands in the southern and eastern seas, which had commercial intercourse with China during the Ming dynasty. There is an account of the Japanese and Dutch at the end, the latter denominated Hung madu fan, "Red-hairy foreigners." The work was completed about the year 1618, by 强 Chang See, who gathered his information chiefly from seafaring people he met with at the ports.

The 職方外紀 Chih fang wae ke is a concise geography of the world. The nucleus of the work was written by Pantoja, an Italian Jesuit, in compliance with an imperial order, as an accompaniment to the map of the world, which had been presented by Ricci. After the death of Pantoja, a great deal of matter was added to it by Jules Aleni, under whose name it was published in 1623. In this we find the globe divided into the five continents of Asia, Europe, Lybia (Africa,) America, and Magellanica, under which last name was included an extensive tract of land supposed to extend from close contiguity with South America, to several degrees beyond the south pole. About half a century later, Ferdinand Verbiest published another small geographical work, entitled 增度配成 Kwan yu too shwo, agreeing in the main with Aleni's, but containing further information on some points. An abstract of Verbiest's work has been frequently published, under

the title 坤奥外 紀 Kwan yu wae ke, in which the principal part of the geographical matter is omitted, and everything of a strange and marvellous character retained.

The 赤雅 Ch'ih ya is a descriptive account of the country inhabited by the Meaon tribes in the south-west of China, with details of the customs, antiquities, etc., of that people, written by 數 無 Kwang Loó, from information gathered during several years that he was in the service of one of the female chiefs, about the close of the Ming dynasty.

The 朝鮮志 Ch'aou seen che is an account of Corea, including geography and customs, by a native of that country, whose name has not been preserved; but it appears to have been written in the latter part of the Ming dynasty.

The 海國聞見錄 Haè kwǒ wǎn keen làh is a small geographical treatise, chiefly relating to the islands in the eastern and southern ocean, by 陈倫炯 Ch'în Lûn-keung, whose father being engaged in the subjugation of Formosa, Ch'în collected his information among the mariners into whose company he was thrown on the occasion. His book which was finished in 1730, is illustrated by six maps of the coasts and islands. It was published in 1744.

The 元故宫遗繇 Yuến koo kung è làh is a description of the imperial palaces of the Yuen princes, by 滿 洵 Seaou Seun. In the year of the accession of the first Ming emperor, orders were given for the demolition of these buildings, when Seaou Seun, the author of this tract, being engaged on the commission, embraced the opportunity of preserving this memento of the Mongolian monarchs. It was revised and published in 1616. The substance of it is included also in the Jih hẽá k'ew wăn.

The 廣興記 Kwàng yu ke is a geography of the empire, in 24 books, written by 陸應陽 Lüh Ying-yang, about the commencement of the 17th century. It is divided according to the eighteen provinces, with two sections at the end on border lands and foreigners. This is a convenient manual for ascertaining the ancient names of places, which are given under the respective modern appellations. A revised and enlarged edition was published during the present dynasty, by 秦方炳 Ts'aé Fang-ping.

The 金陵古今國考 Kin ling koo kin t'oô k'aou is a series of sixteen plans of the city and neighbourhood of Nanking, from 1000 years before the Christian era, down to the Ming dynasty, with a description to each, by 陳 沂 Ch'în E, dated 1516. A companion volume entitled

全陵 試 Kin ling t'oo yung, gives forty plates of remarkable spots in Nanking, with a short topographical notice, and a few lines of poetry accompanying each. This was published in 1623.

The 臺灣 紀 思 Tat wan ke lëo is a brief description of the institutions, customs and geography of the island of Formosa, written by 林 謙 光 Liu K'ëeng-kwang, after the subjugation of the famous Koxinga, in 1684.

The 澳門紀幕 Yüh mun ke leo is a description of the Portuguese settlement of Macao, by 印光任 Yin Kwang-jin and 强汝霖 Chang Joo-lin, two Chinese officers who succeeded each other in that subprefecture, in the latter part of last century. The first part contains details regarding the topography and government; and the second is entirely occupied with the customs, institutions, language and other matters respecting the foreign residents.

The 河源紀星承修稿 Hô yuến ke löö ch'ing sew kaou is a small work, in which the course of the Yellow river is traced from its three sources in Kashgar, Yarkand, and Khoten, as far as the border of Kansüh, where it enters China. The author, or rather compiler, 吳省蘭 Woô Săng-lân, who wrote during the latter part of last century, collected his materials from an extensive investigation of all previous works. The proper names throughout have the explanations, according to the languages of the countries to which they belong; generally Mongolian, Tibetan, or a variety of the Persian called the Mohammedan dialect.

The 语义者 Woo k'e k'adu is an account of the antiquities and remarkable objects in the neighbourhood of Woo k'e, a celebrated stream in the district of Sëang-hëang, in Hoô-nân, written by Wâng Szé-ching, in 1711.

The 太 湖 備 考 Taé hoổ pé k'aòu, in sixteen books, is an account of the various topics of interest and utility connected with the Tae hoo or "Great lake," lying between the three prefectures of Soo-chow, Hoô-chow, and Ch'ang-chow. The work was written by 金 友 理 Kin Yèw-lè, in 1750, and contains matters of information not to be found in the regular topographies.

The 湖 播 雜 配 Hoo juen tsa ké is a miscellaneous record of remarkable objects in the neighbourhood of the Western lake at Hangchow, written by 陸 次 雲 Lǔh Tszé-yûn, in the middle of the 17th century. It is chiefly occupied with matters omitted in the larger topographies.

The 籌海圖編 Ch'ow hae t'oo pëen, in 16 books, by 鄭 若曾 Ch'ing Jŏ-tsang, is a minute detail of the sea-board districts of China, illustrated by an extensive series of maps, in the rudest style of art. The main object of the work is the discussion of plans of defence against the seafaring marauders from Japan, who proved a formidable scourge to the inhabitants on the coast, during the Ming dynasty. There is a lengthy description of military weapons and tactics at the end, illustrated by figures. This appeared in 1562. Thirty years later, on occasion of an irruption of the Japanese on the Corean coast, 野種 Tang Chung was commissioned by the governor-general of Këang-nan, to make an abstract of the above work, which he published with the title

The 動 修 兩 游 海 塘 通 志 Oh'ih sew lëang chë hae t'ang t'ung che is a topographical description, in 20 books, of the sea coast along the province of Chě-këang, with minute details regarding the various plans adopted for withstanding the aggressive advances of the ocean, and a record of the changes that have taken place in the outline, during successive dynasties. The work was completed by 方 觀 承 Fang Kwán-ch'ing, in 1751.

The 名山藤 藍記 Ming shan shing kaé ké is a description, in 48 books, of all the hills of note throughout the empire. The accounts are extracted from the works of previous authors, ancient and modern, which is the cause of a great want of uniformity in the style throughout. The compiler 何登Hô Tang, who finished the work about the year 1633, has prefaced it with a volume of illustrative engravings, and appended an extra book at the end, regarding the marvellous narratives of antiquity.

The 黄山志畧 Hwang shan che leo is a topographical notice of Hwang-shan, one of the most famous hills in Gan-hwuy province; written by 黄身先 Hwang Shin-seen, in 1691.

The 長白山錄 Ch'ang pih shan luh is an account of Ch'ang-pih hill, in the district of Tsow-ping in Shan-tung, by the same author as the preceding. The original has a section of addenda, which is sometimes omitted in the reprints.

The 釋 少 山 志 Lo fow shan che is a topography of the Lô-fôw hills, in Kwàng-tung province. This work which is in 12 volumes, was written by 陶敬全 T'aou Kíng-yǐh, about the middle of last century.

The 泰山道里配 Tae shan taou le ke is an itinerary of the vicinity of the celebrated mountain Taé-shan in Shan-tung, written during last century. The author 最 然 Nëë Wăn, gives a record of the antiquities, and corrects the works of his predecessors.

The 匡 虚 犯 游 K wang leu ke yêw is a manual of objects worth visiting at Leu-shan in Këang-se, written in the 17th century, by 吳 鷳 思 Woô Chién-sze.

The 白鹿 書院志 Pih luh shoo yuen che is a topographical account of an institution established by the famous Choo He for the encouragement of literature, at Leu-shan in Këang-se, where he held office. The work, which is in 16 books, was written by 廖文英 Leaou Wăn-ying, in 1673. This was revised and enlarged to 19 books, by 毛 德 琦 Maôu Tǐh-ke, in 1714.

The 浙省名勝景亭圖說 Che sang ming shing king ting too shwo is a series of engravings of remarkable spots in the province of Che-keang, with a short descriptive note to each.

The 山東考古錄 Shan tung k'aou koo luh is a record of the antiquities of Shan-tung, by Koó Yén-woò, and was written about the year 1661.

The 京東考古 錄 King tung k'aou koo luh is a record of antiquities regarding the eastern part of the province of Chǐh-lé, extracted from other works of the above author, and published under this title by 吳貴方 Woo Chìn-fang.

The 歐江逸志 Gow keang yih che is a small collection of historical and topographical facts regarding Wăn-chow prefecture in Che-këang, supplementary to the information contained in the regular topographies. It was written about the middle of the 17th century, by 勞大與Laou Tá-yù.

The 粤速 Yuě shuh is a description of the topography, customs and other matters in Kwang-se, written by 阅数 Min Seu, an officer of high rank in that province, about the year 1655. It contains a good many notes regarding the Meaou tribes.

The 横南 能 Ling nau tsā ke is a miscellaneous record of the geography, natural productions, etc., of Kwang-tung, written by Woo Chin-fang, in the 17th century, from information collected during a personal tour in that region. This contains some notes on the Macao Portuguese, under the designation kwei "devils."

The 演 記 游 Teen k'in ke yéw is a collection of memoranda regarding men and things in Yûn-nân and Kwei-chow, formed during a residence in those parts, by 陳 鼎 Ch'în Ting, in the 17th century. There are some notes on the Meaou tribes, but the book is marked by numerous marvellous narrations, utterly unworthy of credit.

The 嗣 豁 表 Tung k'e sëèn che is an account of the various tribes of Meaou, with an investigation of the statements given regarding them in previous publications. It is by the same author as the preceding.

The 演 南 語 Teen nan sin yù is a miscellaneous account of the natural productions and phenomena of Yûn-nân, written by 張 似 Chang Hung, in the latter part of the 17th century.

The 護史方與紀要 Tuh shè fang yu kè yaou, by 顧祖 爲 Koó Tsoò-yù, in nine books, is a record of geographical changes which have taken place in China from the earliest times down to the 17th century, intended as a guide to the perusal of the native histories. It was published in 1667.

The 歷代地理沿革表 Leth taé t'é le yuen kih peadu is another work in 47 books, exhibiting in a tabular form the topographical changes in the divisions of the empire for more than three thousand years, down to the end of the Ming dynasty. The manuscript was completed in 1667, by 陳芳 續 Ch'în Faug-tseîh, but it was not published till 1833.

The 周行備覽 Chow hing pe làn is an itinerary of the empire, in six books, giving the distances from place to place, in the number of le. This was compiled in 1738, by 武林翼 Woo Lîn-yǐh.

The 极 江 衞 默 Sung këang k'eu ko is a collection of short odes, descriptive of notable places and objects in the prefecture of Sung-këang, by 陳 金 浩 Ch'în Kin-haou of last century.

The 港南樂府 Sung nan yo foo is a book of stanzas descriptive of Shanghai and vicinity, by 楊光輔 Yang Kwang-foo of last century. The 湿城蒙事獨歌 Hoó ch'ing súy szé k'eu ko is also a colloction of odes regarding the popular customs of the city of Shanghai throughout the year, with explanatory notes, by 張春華 Chang Ch'un-hwa, published in 1839.

The 新驅詩草 Sin këang she ts'aou is a poetical description of the newly acquired Mohammedan territiories on the west of China. It is in twelve chapters, with a running geographical commentary, and was written by 朱思仁 Súng Sze-jín, in 1792.

The 異域 竹枝詞 E yih chah che tsze is a collection of stanzas, with extended details, regarding the various Asiatic nations west of China, by 福慶 Fuh K'ing, a recent author.

The 外國竹枝詞 Wae kwo chuh che tszt is a similar collection to the preceding, with reference to the various foreign nations known to the Chinese during the 17th century, when this was written by 尤何Yew Tung.

The 回题誌 Hwdy këang che is a descriptive and geographical account of Mohammedan Tartary, with its peculiar customs; drawn up about the year 1772, by 福森布 Fǔh-săn-poó and 蘇爾德 Soo-ùrh-tǐh, two Manchu officers, who held a commission in that country soon after its subjugation by the Chinese.

The 西藏記 Se tsang ke is a record of the country and customs of Tibet, with an itinerary at the end.

The 衛 藏 圖 禄 Wei tsdng t'od shih is an itinerary of Tibet, with an account of the inhabitants, their customs and institutions, illustrated by maps of the country, and representations of the people of the several tribes. The last book is a vocabulary of the language. The work was drawn up about the year 1792, by 馬 少妻 Ma Shadu-yûn and 桑梅 贫 Shing Mei-k'e, two Chinese officers.

The 西域聞見錄 Se yih wan keen luh, in eight books, was written in 1777, by 七十一 Ts'eih-shih-yih, a Manchu officer. It is a record principally of Eastern Turkestan, Mohammedan Tartary, and the various Chinese dependencies on the west, but it has also geographical notices of the principal nations of Central Asia.

The 西方要耙 Se fang yaou kè is a brief notice of European customs and institutions by Louis Bugli, Gabriel Magallhanes, and Ferdinand Verbiest, three Jesnit missionaries. They also divide the surface of the globe into five continents, the same as in Aleni's work.

The 八 紘 譯 史 Pǎ hung yih she is a series of short accounts of foreign nations in all quarters of the globe, giving brief notices of their customs, and specimens of the languages of many of them. It is chiefly taken from books previously published, with additional matters gathered from report. There is a supplement entitled 譯 史 紀 餘 Yih she ke yû, by the same author Lǔh Tszé-yûn, treating of the remarkable productions, poetry, coins, and written characters of various foreign nations.

Another volume by the same author is the 八 紘 党 史 Pā hung hwang shè, which is almost entirely a fabulous traditional record of nations which never existed beyond the fanciful brains of the inventors.

The 安南紀遊 Gan nan ke yêw is a very brief account of Annam, written by 潘鼎廷 P'wan Ting-kwei, in 1688; the author having been driven ashore on that country by a hurricane, while on his voyage home.

The 中山傳信錄 Chung shan chuen sin luh is a descriptive account of the Loo-choo islands, with the customs and condition of the inhabitants, written by 徐荣 光 Sen Paon-kwang, a Chinese imperial commissioner, who was sent to confirm the accession of a new king, in the year 1718. There are a number of plates in the work, giving representations of the route, and various objects of interest on the main island. These are much better executed than the generality of Chinese illustrations. Specimens of the language are also given, with the syllabary of the written character, which is the same as the Japanese.

The 番 社 采 風 圖 考 摘 畧 Fan shày ts'aè fung t'oo k'aou t'eth lëö is a short account of the customs of the aborigines on the island of Formosa, by Lúh-shǐh-ts'eih.

The 呂 宋 紀 Leu súng ke is a short account of Manila, by 黃 可 垂 Hwang K'o-ch'ny.

The 海島逸誌 Haè taou yih che is an account of foreign nations is six books, by 王大海 Wâng Tá-haè, who having made a voyage to Batavia in a Chinese junk, describes many of the channel islands from personal observation, and other countries from the information he gathered from various sources during his travels. It was published about 1791.

The 海 解 Had luh is a general record of foreign nations, by 楊 炳 南 Yang Ping-nan, who drew up his account from information received through a friend who had spent 15 years voyaging to different parts of the world. As he had no guidance for writing the names of many of the countries that he describes but the pronunciation of his friend, a native of Kwang-tung province, it is frequently difficult to recognize the places intended. It was published in 1842.

The 紅毛番英吉利考界 Hung maôu fan ying keih lé k'aou lëö, a description of England and the English, collected from native works, ancient and modern, by 注文素 Wang Wăn-t'aé, was published in 1841.

The remarkable events which took place in the intercourse of the Chinese with foreign nations, commencing about the year 1840, would doubtless render desirable some more complete account of other countries than the Chinese yet possessed. Such a work seems to have been

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contemplated by the famous Commissioner Lin, who amassed a fund of materials for this object, collected in great part from the writings of foreigners in Chinese, and translations made from English newspapers and other works. These being transferred to Wei Yuen, a member of the government in the capital, and a man deeply versed in the native literature but a bitter enemy to foreign intercourse, the latter adding from his own ample stores, arranged and edited the whole in 50 books, under the title 海 國 圖 志 Hae hwo t'oô che, which was given to the public in 1844. The work is a valuable one, not only to the natives, informing them regarding outside nations, but also to the foreign student, as furnishing within a convenient compass the knowledge possessed by the Chinese, from remote ages down to modern times, extracts being given on this head from many rare and curious works. Unfortunately the compilation is tinged throughout with the author's particular views regarding foreigners, which often leads him into extravagancies, in his zeal for their depreciation. An enlarged edition appeared in 1849, in 60 books, and another has recently been published in 100 books.

Four years after the publication of the above work, another geographical treatise appeared, from the hand of 徐 整 Seu Ké-yu, the governor of Fǔh-këén, under the title 含 表 之 Ying hwan che lēc. Although this is a less bulky production, it is much more impartial, and gives a very fair account of the various portions of the globe. The author availed himself of the opportunities he had for consulting foreigners regarding foreign affairs, and he has not disdained to acknowledge the assistance thus received. The maps, though little more than outlines of the several countries, and very rude in their execution, yet give a tolerably good notion of the relative position and magnitude of the nations indicated.

The above selection from the geographical works of the Chinese, will show that this department of knowledge has not been neglected by them. As regards the geography of the empire, their authority is in general unimpeachable. The information they have preserved regarding bordering kingdoms, and many large and important countries of Asia, although requiring to be read with discrimination, yet contains a mass of valuable material, which is not to be found elsewhere; and although it must be admitted that their accounts of foreign states are often marked by extravagancies, it is only what might be expected in consideration of their isolated condition; and it is at least questionable whether they exhibit a larger proportion of fable than our western

literature. Recent treatises written by foreigners in China will no doubt do something towards improving the state of the native science. Among the most important of these may be named the 地理備覽 Te lè pe lan, by Marques, and 地理全志 Té lè tseûen che, by Rev. W. Muirhead.

12. A limited class of works included in the History division is entitled 重官 Chih kwan "Official Repertories," containing details of the duties devolving on the various members of the government. The oldest of this class is the Chow le classic; from the date of which, anterior to the Christian era, down to the time of the Tang dynasty, .there is nothing of the kind extant. The earliest and in some respects most important is the 唐六典 T'ang luh teen "Six canons of Tang," in 30 books, drawn up by the emperor 元宗 Yuên tsung in the early part of the 8th century, with a commentary by 本林甫 Lé Lînfoo, written by imperial order. The six-fold division of the treatise is according to the heads of-Principles, Instruction, Rites, Government, Jurisprudence, and Military enterprizes; the duties of the several members of the government being classed respectively under the tribunals of the 三師 San sze "Three Tutors," 三公 San kung "Three Dukes," 五 號 Woo këen "Five Superintendents," and the 十二 衛 Shih urh well "Twelve Guardians."

The 玉堂雜記 Yuh t'ang tsă ke by 周必大 Chow Peĭh-tá, a high officer during the 12th century, consists chiefly of memorauda of his official experience, dwelling at length on the duties of the members of the Han lin or National Institute.

The 秘書監 志 Pe shoo këen che in 11 books, is a collection of official records regarding the Private document office, including a summary of details respecting the Astronomical Board, during the Yuen dynasty. This was drawn up in the middle of the 14th century, by Wang Szé-tëèn, and 商企 公 Shang K'é-ung.

The 禮 部志稿 Le poò che kaou, in 110 books, is a compendious digest of the official business connected with the Board of Rites, published in the year 1450, as the production of the officers of the board; but the real author is said to be 金汝程 Yū Joō-yǐh, a Shanghai graduate. The whole is divided into sections on—Imperial instructions, Official appointments, Official duties, Tables of officers, Memorials, Biographies, and Regulations.

The 欽定歷代職官表 K'in ting leth taé chih kwan peadu, in 63 books, was drawn up by imperial order in the year 1780. It consists

of a series of tables of the officers in the several departments of government; exhibiting also the changes that have taken place in the names and duties of the respective offices, from the earliest times down to the present dynasty.

The 百僚全體 Pih leaou kin këen, in 12 books, is a general review of the government offices throughout the empire, with notices of the secular changes that have taken place during each succeeding dynasty. The work is loosely drawn up, and is disfigured by the egotistic statements of the author 牛天宿 Nèw Teen-suh, who wrote during the latter part of the 17th century.

13. Another class in the History division, termed 政 會 Ching shoo, "Treatises on the Constitution," comprises a highly important and interesting series of works. It has long been customary in bibliographies to place books of this character in a separate section; but the first application of the term Ching shoo to a class, is found in the 都 图 包 Pe ko shoo muh "Catalogue of books in the private cabinet," by 微 准 Tseen P'od of the Ming dynasty.

The earliest of this class now extant is the A mung teen, in 200 The author 杜佑 Toò Yéw, seems to have taken his idea from a preceding treatise by one 劉 秩 Léw Yih, entitled the 監典 Ching tëen, in 35 books; but finding that very incomplete in details, he constructed the large work in question, dividing it into eight sections, on-Political economy, Literary graduation, Government offices, Rites, Music, Military discipline, Geography, and National defences. Commencing with the earliest period of history, it reaches down to the middle of the 8th century, being one of the most complete and masterly works of the kind ever published. It having appeared desirable that a continuation should be drawn up, bringing the historical details down to modern times, a mandate was issued by the emperor in 1767, in accordance with which a supplement was compiled, nuder the title 飲定籍編集 K'in ting suh t'ung tëen, in 144 books. The arrangement is the same as the original portion, except that the last section is divided into two. under the respective titles of Military and Jurisprudence. Down to the beginning of the 13th century, the details are drawn from the Tung che and Wan heen t'ung k'adu, and the remaining portion is collected from the supplement to the latter work. A third part was added about the same time in 100 books, under the title 飲定皇朝通典 Kin ting hwang ch'aou t'ung tëen, also compiled by order of the emperor, giving the details for the present dynasty down to about the year 1736, on the same plan as Toò Yéw's original work.

The great work of 馬齒鱼 Mà Twan-lîn, entitled 文獻涌 去 Wān hëen t'ung k'aou, in 348 books, is well known to Europeans, from the notices that have been made regarding it in the writings of sinologues. The compilation is a valuable one to the foreign student, and exhibits a large amount of research on the part of the author. There are, however, many lacunæ, which have to be supplied from other authorities. Having taken the Tung tëen as the basis, he has expanded Too Yew's eight sections into 19, and added five more, on-Bibliography, Imperial lineage, Appointments, Uranography, and Phenomena. embraced in the details extends from the commencement of history to the early part of the 13th century, being almost up to the time he wrote. A supplement to this was compiled by I H Wang K'e, in 1586, in 254 books, with the title 續文獻通考 Suh wan heen t'ung k'aou, in which is a continuation of details from the period when Mà Twan-lîn's work closes in the Sung, through the Leaou, Kin, Yuen, and Ming dynasties. An imperial order was issued for the thorough revision of this part in 1747, which was completed 25 years later, and published with the imperial imprimator K'in ting in 253 books. The plan of Ma's work is followed, but there are four additional sections on-Chronological terms, Water-courses, the Written character, and Genealogy. A further extension of the work was added under the patronage of the same emperor bringing it down to the 18th century. This was published under the title 飲定皇朝文獻通考 Kin ting hwang ch'aou wan hëen t'ung k'aou, in 266 books, and contains a fund of curious information regarding the present dynasty. The plan is the same as that of Ma, except an additional section on the Temple services.

Another series under this class is termed Hwuy yaou, and consists of a classified detail of all state matters during the respective dynasties. The first of these embraced the period from 618 to 804, written by 蘇冕 Soo Mëén. By an imperial order in 853, 楊紹復 Yâng Chaon-fǔh and others added a supplement embracing the intervening period. These were combined by 王鴻 Wâng P'oò, a scholar at the commencement of the Sung, who supplied deficiencies, and brought the account down to the end of the Tang, forming a work in 100 books, entitled the 唐會要 Tang hwuy yaou, embracing 514 different subjects. Some portions of the original are lost, and have been supplied by a later hand; but the more recent additions are indicated in the work. The same author also wrote the 五代會要 Woo tae hwuy yaou, in thirty books, which embraces the five short dynasties following the Tang, and contains many important matters which are not mentioned in the official histories

of the time. At a later period of the same dynasty, the **西** 漢 會 要 Se han hwuy yaou, in seventy books, was written by 徐天麟 Sen Tëen-lin. This is a summary of matters during the Western or Former Han, after the model of the Tang hwuy yaou, the material being taken from Pan Koò's history. It is divided into fifteen sections, treating of 367 subjects in all. The 東 漢 會 要 Tung han hwuy yaou, in forty books, is a similar work to the preceding, regarding the Eastern or After Han, by the same author, and much the same in plan; except that the Western Han is confined to a detail of facts, while this record enters into a discussion of the questions in hand. The subjects are 384 in number.

The 明會與 Ming hway tëen is a comprehensive description of the Chinese government during the Ming dynasty, in 180 books. It was drawn up by 徐 江 Seu P'oò, in compliance with an imperial order issued in 1497, and published in 1509. The first book is devoted to the Imperial kindred, after which, up to the 163rd book, is an extended detail of the machinery of the Six supreme Boards. Fifteen books more are occupied with the various civil offices, and the last two with the military grades. A supplement in fifty-three books was added by imperial order in 1529, and a further continuation appeared in 1576; but neither of these additions has survived to the present time.

In 1694, a work similar to the above, was compiled for the present dynasty, which was revised and augmented in 1727, and again revised by imperial order in 1771, being published in 100 books, under the title 欽定大清會典 Kin ting tá ts'ing hwúy tëen. This contained a development of the institutes of the government, while another section which was published contemporaneously in 180 books, under the title 欽定大清會典則例 K'in ting tá ts'ing hwúy tëen tsih lé, gave a detail of the modifications which had taken place in the various departments of the state. A later arrangement of the work was published in 1818, in 80 books, with an accompanying section of plates in 132 books, entitled 欽定大清會典圖 Kin ting tá tr'ing hwúy tiên t'oô, the previous editions having had the plates attached to the text throughout. A much larger portion however entitled the 欽定大清會典事 K'in ting tá ts'ing hwúy teen szé lé in 920 books, was published at the same time, which gives a historical summary of the events that have taken place under the respective government offices, since the commencement of the dynasty. Altogether, this unique collection presents such a body of official experience, as must render it a valuable treasure to the practical politician.

Allied to the above is a series of works giving a view of the internal arrangements of the Six supreme Boards in the capital. These are termed 欽定更部則例 K'in ting lé poó tsih lé "Regulations of the Board of Office," 欽定兵部則例 K'in ting ping poó tsih lé "Regulations of the Board of War," 欽定工部則例 K'in ting kong poó tsih lé "Regulations of the Board of Works," etc., and contain a mass of curious information relative to the functions and responsibilities of these tribunals.

Soon after the establishment of the now reigning dynasty, the laws of the empire were published and circulated for general information. A revision of the same took place in 1670; and an addition was made in 1723. A new and revised edition of the 大清律例 Tá ts'ing leuh lé, in 47 books, appeared in 1740, and a more recent revision was issued in 1829, in 40 books. This work as its name indicates, consists of two parts,—The leuh or fundamental laws, and the lé or subordinate statutes; the former of these remains unchanged, and it is only the latter that is altered in the various editions, the lé being subject to modifications from year to year, according to circumstances.

The 八旗通志初集 Pā k'ē t'ung che ch'oo tseih, in 250 books, is an elaborate statistical compilation regarding the Manchus, classed under the eight bauners. It was commenced by order in 1727 and completed in 1739. This treats at great length on the eight-fold division of the nation, the lands, camps, military status, official duties, instruction, rites, and literature; with tables of nobility, hereditary rank, high ministers, members of the imperial house, ministers of the cabinet council, ministers of the supreme boards, ministers of the metropolitan province, and periodical examinations. These are followed by biographies of the imperial princes, high ministers, early supporters of the dynasty, the loyal slain in battle, faithful officers, literary men, examples of filial piety, and distinguished females.

It has been customary with some of the emperors of the present dynasty to make occasional tours through the midland provinces, partly by way of recreation and partly with other views as a matter of state policy. In 1766, an account of four such trips, between the years 1751 and 1765, was drawn up by 高晉 Kaou Tsín, in 120 books, with the title 南巡歷典 Nán seun shing tëen. This gives a minute description of the whole route, with plans, and views of all the interesting objects on the way; a chief aim of the work being to exhibit in detail the established rites observed during the progress of the imperial cortége. There is a great amount of interesting matter regarding the Yellow

river, Graud canal, Hang-chow bay, and various tributary waters; and although the imperial essays, which are plentifully interlarded, form a part but little attractive to the general reader, yet on the whole the work is worthy of a place in a choice library of Chinese literature.

The 皇朝禮器圖式 Hwang ch'aou lè k'é t'ob shih, in 28 books, is an illustrated description of the various instruments, utensils and paraphernalia of the present dynasty, according to the established rites, drawn up by imperial order in 1759, and revised in 1766. It is divided into six sections, on—Sacrificial utensils, Astronomical instruments, Apparel, Musical instruments, Imperial chariots, and Military implements. The engravings are on wood, in the first style of art, and every plate is accompanied with one or two pages of letterpress description.

The 歷代建元考 Leth tac këen yuén k'adu is a treatise on the national designations adopted by the successive emperors of China, from the earliest time, to the end of the Ming, in ten books, by 鍾源映 Chung Yuen-ying. Previous to the year B. C. 140, the emperor's title was the only designation used; but from that period, it has been the practice to select a name for each successive term of years, a custom which has been continued without interruption to the present day. Besides a chronological catalogue of these terms, together with a similar list for bordering nations, and the designatious adopted by usurpers, there is also a separate list of the whole, arranged according to the final sounds.

The 紀元要畧 Kè yuên yaou lèö, by 陳景雲 Ch'în King-yûn, a writer of last century, is a concise detail of the reigns of the successive sovereigns of the several dynasties of China, from the Former Han down to the end of the Ming, with the time and occasion of the changes of national designation all carefully registered. A supplement by 陳黃中 Ch'în Hwang-chang, the son of the above, gives the designations adopted by the various usurpers, who have at different times raised the standard of revolt; together with the national designations of several bordering kingdoms. This is a useful manual for readers of Chinese history.

The 股元考同 Kaè yuên k'aòu t'ûng is a classification of the various terms of years, which have had the same national designation, throughout the entire range of Chinese chronology. We find a great number that have been twice used, a smaller number three times, others four, and some five times. The author 吳蕭公 Woo Seaou-kung lived at the beginning of the present dynasty.

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The 歷代帝王紀年 Leth taé té wâng kè nëen is a convenient manual of recent date, by 唐融心 Tâng Lè-sin, giving the succession of the princes of China from the earliest record, down to the present emperor, with short historical notes explanatory of the various changes and revolutions of dynasties that have occurred. The several national designations adopted under each emperor are given, as also those employed by usurpers; together with the inscriptions on the national coinage.

The 捕蝗者 Poó hwang k'aòu is a treatise on the methods of guarding against locusts, which prove a not infrequent scourge in China. It was written last century by 陳芳生 Ch'in Fang-săng.

The 欽定武英廢聚珍版程式 Kin ting woo ying tëe'n tseú chin pàn ch'ing shih, is a proposal for reprinting the imperial library with moveable wooden type, with a particular description of the process, illustrated by 16 plates. This was drawn up by 全簡 Kin Kēèn in 1776, three years after the imperial order that had been given for the entire reproduction of the books. The plan was afterwards adopted.

The 辣珠入太學始末 Lew Kew jih t'aê heo chè mo, by Wang Szé-ching, is a succinct account of the several deputations of Loo-chooaus who came to be educated in the national collegiate institute of China; a practise which dates from the year 1392, and was continued at intervals during the Ming, permission having been first granted by the present dynasty in 1684. There appears to be several omissions in the author's statement respecting the arrivals during the Ming dynasty.

The 國朝證法考 Kwo ch'aou she fã k'aou, by the same author as the preceding, is a list of the posthumous designations bestowed on the princes and high ministers, from the commencement of the dynasty, down to the year 1595. There are 407 names in all, of those who had received this honour.

The 江蘇海運全集 Keang soo had yun tseuen gan, in 12 books, by 陶富 Taou Choo, is a discussion of the plan of transporting the imperial impost grain from the province of Këang-soo to the metropolis. This is a matter of much importance in the national commissariat, and the accumulating difficulties in the inland navigation, arising from the gradual filling up of the Yellow river, and other obstructions, in the early part of the century, rendered it desirable that some other channel should be found. In 1826, the grain was transported by sea; but other difficulties seem to have met them in this scheme, for the practice was discontinued up to a very recent period, when the sea-going vessels have

again been employed. The present work which was issued in 1826, gives an outline of the route, and particulars of the various requisites at great length.

A treatise of recent date, entitled 中 一 つ Chung k'eu yih chơ, by 包世臣 Paon Shé-chin, enters with a good deal of minuteness into the discussion of the inland navigation, chiefly respecting the Grand Canal and Yellow River, as they affect the transport of grain to the capital. The original portion with four addenda that accompany it, give a series of historical notices on this head from the beginning of the present century down to 1830.

Books relative to the relief of the poor in times of famine and distress are also referred to this class. These are numerous and some date as far back as the Sung dynasty. One that has been largely circulated in the vicinity of Shanghai bears the title 教 荒 夏 方 Kéw hwang lẽâng fang. This was first compiled by 高伯 揚 Kaon Pǐh yang, a native of Hangchow, in 1785, and was republished in 1813, and again in 1840.

14. 目錄 Muh luh "Catalogues," also form a class under this division, a style of writings which refer to the commencement of the Christian era for their origin.

One of the oldest extant is the 直套書錄解題 Chih chae shoo luh keaè te, in 22 books, by 陳振孫 Ch'in Chin-sun, an author of the time of the Sung; this being a classified catalogue of the books in his family library, with annotations.

The 文 淵 图 書 目 Wan yuen ko shoo muh is a catalogue of the books in the imperial library during the Ming, drawn up by Yang Széké, in 1441 in four books, the works being arranged in 20 divisions, headed by the first 20 characters in the *Ts'een tsze wan* or "Thousand character classic." It was republished in 20 books in 1800, by 鲍 廷博Paon Ting-po.

The 千頃堂書目 Ts'ëen k'ing t'dng shoo minh is a catalogue of the private library of the Ts'ëen-k'ing Hall, in 32 books, compiled by 黃度森 Hwang Yn-tseih, at the commencement of the present dynasty. The works which are all Ming editions, are arranged in four divisions,—the Classic division embraces 11 classes,—the History division has 18 classes,—the Philosophy division contains 12,—and the Belles-lettres division includes eight classes.

The 世善堂 藏書 目錄 She shen t'ang tsang shoo muh luh by 陳第 Ch'in Té, is a catalogue of his own family library, published in 1616. The classification adopted is into six divisions,—Classics, Canonical works, Philosophy, History, Belles-lettres, and Arts and Sciences.

The 國史經籍誌 Kwo she king tseih che is a catalogue of books compiled by 焦拉 Tseaou Hung, towards the end of the Ming, from the various national historical works. The first division consists of imperial publications; the following four are devoted to the four divisions of Classics, History, Philosophy, and Belles-lettres; and the last is a short section on the rectification of errors in previous catalogues. The author, however, has not been careful to ascertain the existence of the works which he records.

The 波古閣校刻書目 Keih koò kǒ keaću k'ih shoo müh is a catalogue of the books issued by 毛潜在 Maôn Tsëen-tsaé, a celebrated publisher during the Ming dynasty, by whom the list was originally drawn up. Besides the name and number of books in each work, the number of leaves is also carefully noted, shewing a vast amount of private enterprize. The catalogue was first published in 1841, with an appendix stating the fate of the blocks of the various works, many of which had been used by his descendants for firewood, while those that remain, some perfect and others imperfect, are distributed about various cities in the neighbourhood of Ch'ang-shùh, where is the residence of the Maôu family.

The 勿卷歷算書目 With gan leih swan shoo muk is a catalogue of the mathematical works written by 梅勿卷 Mei wun-gan, compiled by himself, giving a description of each of his productions, which number 88 in all; 33 of these had been published, the remainder being still in manuscript in 1702, the date of the preface. There is a biography of the author at the end by another hand.

One of the finest specimens of Bibliography possessed by this, or perhaps any other nation, is the 欽定四庫全書總目 Kin ting sze k'oó tseden shoo tsùng mah, being a descriptive catalogue of the imperial library of the present dynasty, drawn up by imperial command. The plan was first put in operation in 1772, and completed in 1790. Great efforts were used in the interim to procure rare works, which existed in private libraries throughout the empire; and rewards were conferred ou those who could add a certain number of volumes to the library. The whole are arranged in szé k'oó or "Four divisions," i. e., Classics, History, Philosophy, and Belles-lettres, in 200 books. The history of every work is given with a degree of minuteness, and also a critique, in which the excellencies and defects are pointed out. An abridgment of this catalogue containing less than a tenth of the original matter, is published under the title 欽定四庫全書簡明 且錢 Kin ting sze k'oó tseden shoo këen ming muh luh. Besides the works actually preserved in the library, the larger catalogue contains a list of nearly as many more, which is entirely omitted in the abridged edition.

Besides the works that are published separately in China, there is a prevalent custom of printing collections of choice productions, uniform in style, under the name of 叢書 Ts'ung shoo or "Repositories." These vary in number and extent, some merely containing about five or six, while others include several hundreds. Many ancient and curious writings are only to be found in these repositories. A catalogue of the greater part of such works was drawn up by 關係 Koó Sew in 1799, under the title 彙刻書目合稿 Way k'th shoo müh hō pëen, in 10 volumes, which will be found a useful manual for the student of Chinese.

In this class also should be placed the "Index expurgatorius" of China, containing the list of works prohibited by the present dynasty, under the title 禁書目錄 Kin shoo muh lüh. This consists of two parts,—the first 抽機書目 Ch'ow hway shoo müh, being works of which parts only are objectionable and forbidden; the second 全機書目 Tseden hway shoo müh, being such as are utterly condemned and disallowed. There are several ten thousands of volumes in all, chiefly written about the close of the Ming dynasty.

The investigation of inscriptions on ancient stone tablets, has long been a favourite study among a portion of the Chinese; and there is no doubt that many of these form exceedingly important and interesting documents, as contemporary historical records. The interest attaching to these records, and the skill with which the natives are able to produce fac-similes from stone tablets, have given rise to a practice among many men of wealth of keeping a series of these impressions in their cabinets. From this practice again has sprung a series of writings descriptive of such collections, and these are referred to the present class. The earliest example is the 集 古 縣 Tseih kod lüh by the historian Gòw-yâng Sew. Another work entitled the 全 石 錄 Kin shih luh, in 30 books, is also a production of the Sung, consisting of a catalogue by 趙 明 誠 Chaou Ming-ching, of 2,000 inscriptions in his family hall, the last 20 books consisting of notes and remarks.

 which appeared at various times between the years 1168 and 1180, consisting of Han tablets omitted in the earlier part. The whole was published in one by the author in 1181, but a great part of the supplement has become lost in the course of time. The Le shih was republished at the close of the Ming; but at the beginning of last century, the Le suh was only to be found in fragmentary manuscript portions. These were collected together and published at Yang-chow; the 9th and 10th books being entirely deficient, the 21st book incomplete, and the 5th to the 9th books, consisting of plates of various stone tablets, supposed to be from another work of the same author.

The 石刻铺 忽 Shih k'ih poo seu is a descriptive catalogue by 曾宏父 Tsăng Hung-foo, of specimens of caligraphy cut on stone, including two examples of the classics also engraved on marble slabs. This little work was completed in 1248.

The 曹 喜 老 Lân tîng k'adu, in two books, by 墨 世 昌 Sang Shéch'ang of the Song dynasty, is a critical examination of a set of texts composed by a party of convivial poets during the 4th century, who were accustomed to meet together in a building called the Lang ting or "Epidendrium pavilion," at Kwei-kè in Che-këang province. compositions were written out by 王羞之 Wang He-che, one of their number, a renowned caligrapher; and in later times have been cut on stone, in many parts of the empire, after the hand writing of Wang. Sang's work examines at length the vicissitude of the original manuscript, and the merits of the various copies which have been produced; with numerous other particulars in reference to the subject. There is a further investigation by 兪极 Yû Sung, also a Sung author, who published a supplement to the above, under the title 當 喜 縫 老 Lan ting suh k'aou. Impressions from the Lan ting inscriptions are very popular, and to be found in every city.

The 石墨鶴華 Shih mih tseuen hwa, in six books, is a catalogue of 253 stone inscriptions, through the successive dynasties from the Great Yû to the end of the Yuen, published in 1618. The author 趙麗 Chaóu Han, intended originally to have given the inscriptions complete, but want of funds to print obliged him to confine himself to some critical observations on each. This contains an inscription entirely in the Yuen dynasty Mongolian language and character, being one of the few examples of that character now extant; also one in the language and character of the Kin dynasty Tartars, which is a much greater rarity. There are two books appended, describing the author's adventures in his amateur search for inscriptions, and some of his poetical effusions on the occasion.

The 金石史 Kin shih shè is a series of criticisms on 50 lapidary inscriptions, from the Great Yû down to the end of the Tang, including one of the Sung dynasty. The author 郭宗昌 Kö Tsung-ch'ang, who was a contemporary of the preceding, assumes an unbecoming air of superiority throughout.

At the beginning of the present dynasty, Koó Yén-woò wrote the 金石文字記 Kin shih wǎn tsze ke, in six books, which is a critique on upwards of three hundred inscriptions, extending from the Shang dynasty to the Yuen. The last book contains a collection of the strange forms of characters used on stone tablets, together with the corresponding forms in ordinary use.

The 閉者軒帖考 Hëen chày hëen t'eĕ k'aou is a treatise, by 孫承澤 Sun Ch'ing-tsĭh, on 38 celebrated ancient specimens of writing engraved on stone. It was completed in 1667.

The 來齋錄石考界 Laë chae kin shih k'aou lëŏ, by 林侗 Lin T'ung, an author of the present dynasty, is a review of 220 ancient inscriptions, from the Hëa to the end of the Tang. He borrows a good deal from the work of Koó Yén-woo above noticed.

The 觀妙齋藏金石文攷 畧 Kwán meadu chae tsang kin shih wãn k'aou lëo, in 16 books, is the work of 李光晓 Lè Kwang-ying, who came into possession of a large collection of inscriptions, gathered by Choo E-tsun, a famous amateur in that department. The present work which was written during last century, is chiefly occupied with the form of the characters employed on ancient inscriptions, the various notices extending from the earliest times down to the Yuen dynasty. By far the greater part is borrowed from previous authors, not less than forty of whom are quoted.

There is an elaborate treatise in the Hoô nan t'ung che, on ancient inscriptions on stone and metal, by 温中溶 K'eú Chung-yung. This has been published separately in 20 books, under the title 湖南金石志 Hoô nan kin shih che, with the date 1820. The first book is almost entirely occupied with a very lengthy discussion of the Great Yû's inscription.

The 關中金石記 Kwan chung kin shih ke, in eight books, by 畢 沅 Peĭh Ynen, is a record of the ancient inscriptions in the province of Sheu-se, published in 1782.

Five years later the same author published the 中州金石記 Chung chow kin shih ke, being a description of the inscriptions in the province of Hô-nân, down to the Yuen dynasty.

The 山左金石志 Shan tso kin shih che, in 24 books, is a list of the inscriptions in the province of Shan-tung, down to the end of the Yuen, with a short notice of each, drawn up by Peih Yuen in connection with Yuên Yuên.

The 潛 研 堂 金 石 文 跋 尾 Tsëen nëen t'ang kin shih wān põ wed, in six books, is a particular examination of ancient inscriptions throughout the empire, down to the end of the Yuen dynasty, by Tsëen Tá-hin, a scholar of extensive acquirements. He continued to add to this work during the remainder of his life, having completed four supplements in all, which together with the original part contain a review of upwards of 300 inscriptions. After his death, his son-in-law published a catalogue of all the inscriptions Tsëen had collected, with the title 潛 研 堂 全 石 文字 目 錄 Tsëen neen t'ang kin shih wan tsze muh luh, which contains the titles of more than 2,000, with the locality, date, style of writing and writer's name attached to each.

The 平津議碑記 Ping tsin t'uh pei ke, in eight books with a supplement, is a minute examination of the ancient inscriptions preserved in the Ping-tsin establishment, extending from the Chow to the short dynasties that followed the Tang, written by 洪頤煊Húng Ehenen, a pupil of the proprietor.

The 金石萃稿 Kin shih tsúy pëen, in 160 books, is a comprehensive collection of ancient inscriptions from the Hea down to the end of the Kin dynasty, compiled by Wâng Ch'ang, and published in 1805. The original text of most of them is given, besides a large amount of critical observations, chiefly collected from other works.

The 石經考文提要 Shih king k'adu wan te yaou is a critical examination of the 13 classics, as engraved on stone tablets at various times, during the Han, Tang, Sang, and present dynasties, in 13 books, written by 彭芸相 P'ang Yan-mei of the present century.

The 魏三體石經濟字書 Wei san t'è shih king è tsze k'aou is an investigation of some fragments of the classics. These were originally cut on stone tablets during the early Wei dynasty in three different characters, two ancient at that time and one in general use. These tablets were destroyed during the succeeding troubles, and the remaining characters that could be deciphered, 819 in all, were recut during the Sung. These form the subject of the work in question, which was written by 孫星衍 Sun Sing-yen, about the year 1806.

The 括查金石志 Kwae tsang kin shih ché, in 12 books, is a transcript of the ancient inscriptions on Kwae-tsang hill, a celebrated mountain in Chě-këang province, with extended criticisms on each, compiled by 李温森 Lè Yú-sun, and published in 1834.

The 金石龙 Kin shih yuèn is a series of fac-similes of ancient inscriptions of interest, in the province of Szé-ch'uen, throughout the several dynasties.

A well-known catalogue is that of the library of the Fán family at Ningpo, designated the 天一閣藏書總目Teen yih kō tsang shoo tsung muh, which was compiled about the year 1808. The last volume is a catalogue of impressions from stone tablets, preserved in the establishment, and entitled 天一閣碑目 Teen yih kō pe muh.

15. The last class included in the History division, is # # Shè ping, "Historical critiques." These have been exceedingly numerous as may be supposed, in a country so rich in history as China. The views set forth in such works have been very various, and many of them have died with the age that gave them birth. There are a good many, however, still extant, some of which date as early as the Tang.

The 唐史論斯 Tang shè lún twán is an examination of the history of the Tang dynasty, written by 孫甫 Sun Foò, during the 11th century. This author reconstructed Léw Heu's history after the annal form, in which the substance of the present work was interspersed as notes; these were published separately after his death, while the complete work remained in manuscript, having been transferred to Sze-ma Kwang, and has been long since lost.

The 三國雜事 San kwö tsă szé is a review of events during the time of the Three Kingdoms, by 唐庚 Tang Kang, written about the beginning of the 12th century. Some of the author's remarks are good, but he is not to be altogether depended on.

The 涉 史 随 筆 Shě shè sûy peih is a series of animadversions on public men, from the time of the Chow downwards, written by 高铁 Kö Húng, about the beginning of the 13th century, during a temporary cessation from public duties, on account of family bereavement.

The 歷朝通界 Leih ch'aou t'ung lëð is a discussion of history, from the time of Füh-he to the end of the Sung dynasty. The author, 陳 傑 Ch'în Leih, finished the work in 1310, fully half of which is occupied with the affairs of the Sung.

The 十七史集古今通要 Shih ts'eih shè tswán koð kin t'ung yaou, in 17 books, written by 胡一桂 Hoō Yǐh-kwei, nearly contemporaneous with the preceding, is a general critical review of the Seventeen dynastic histories, which is the number that had been written at that period.

The 責備餘談 Tsih pe yû t'an, by 方鵬 Fang P'ăng, dated 1526, is a succession of criticisms on the conduct of public men, in which the author points out many fallacies in the verdicts of public opinion.

The 太史史何 Taé shè shè lé, in 100 books, is a dissection of the Shè ké history, with an attempt to reduce the several parts to certain rules followed in the Ch'un ts'ew classic; to accomplish which, however, the matter is strained in manner inconsistent with the intention of Sze-má Ts'een. The author, 强之象 Chang Che-seang lived in the 16th century.

The A h h Jin with lún, in 34 books, is a review of the life and writings of 474 literary men, from the earliest times downward, the greater part of whom lived under the Ming dynasty. The author 55 M Ch'ing Hēén, completed the work in the year 1608.

The 歷代甲子為 Leih taé këč tsze k'adu is a discussion of ancient chronology, by 黃宗 纂 Hwang Tsung-he, an author of the present dynasty, who defends the system adopted in the Han shoo, in opposition to that of the Shè ké, from which it differs in the earlier part.

The 十七 史 商 権 Shik ts'eih she shang këŏ, in 100 books, by 王 鳴 堡 Wang Ming-shing, is an elaborate criticism on the Seventeen dynastic histories, from the Shè ké down to the Wod taé shoo. This work which occupied the author 14 years, was published in 1787.

III. PHILOSOPHERS.

The third division of Chinese literature, termed F Tsze "Philosophers," includes Philosophy, Religion, Arts, Sciences, etc.

The anthors comprehended under this head, have been variously classed in different ages. The following is the most modern classification.—1, Job kea, who have generally been termed par excellence, the "Literati;"—2, Ping kea "Writers on Military Affairs;"—3, Få kea "Writers on Legislation;"—4, Nung kea "Writers on Agriculture;"—5, E kea "Medical Writers;"—6, Teen wan swan få "Astronomy and Mathematics;"—7, Shuh soo "Divination;"—8, E shuh "Arts;"—9, Poo luh "Repertories of Science, etc.;"—10, Tså kea "Miscellaneous Writers;"—11, Luy shoo "Cyclopædias;"—12, Seadu shwo kea "Essavists;"—13, Taòu kea "Taouism;"—and 14, Shih kea "Buldhism."

Moral philosophy has long been a favourite theme with the Chinese, and although as a nation they have submitted to the teaching of Confucius, yet they have not wanted original thinkers, who from age to age have handed down their speculations to futurity, and it is not a little remarkable that some modern theories of the west, are already forestalled in the books of this ancient nation. Some of the oldest of these writers are admired as much for the style of their compositions, as for the sagacity of their systems; and selections of the choicest among them have been published together at different periods. Thus

there are separate compilations consisting respectively of the works of the "Six Philosophers," the "Ten Philosophers," and the "Twenty Philosophers," including authors belonging to several of the classes above notified.

1. The 儒家 Joó këa "Literati," are considered preeminently the conservators of the doctrine taught by Confucius, and although there are different schools, and much diversity of opinion among their leading minds, yet they all hold certain grand essential points, which distinguish them from the heterodox.

In deference to the name of the sage, this class is generally headed by the 孔子家語 K'ung tsze këa yu "Traditional words of Confucius," in 10 books. Such a book existed prior to the Christian era, but it is generally admitted to have been long lost. The work of the same name which is now extant, with the commentary of 王章 Wâng Sǔh, there is good reason to believe is the production of that author, who wrote at at the beginning of the 3rd century; his object being to oppose the teachings of Ch'ing K'ang-ching, and to give authority to his work, he professed to have received it from a descendant of Confucius of the 22ud generation. Although it is known to be spurious, it is yet valued for the amount of traditional matter, which the author has collected from various sources at that period.

A celebrated anthor of the 4th century, B. C., named 有义 Seun Hwang, has left a philosophical work in 20 books, which holds a high reputation among scholars. The most distinctive point in his teaching is the original depravity of human nature, which he maintains by some cogent reasoning, in opposition to Mencius. Formerly these two philosophers were esteemed about a par, till the Sung dynasty, when the tendency of Choo He's writings was to exalt the views of Mencius at the expense of Seun tszè, who has since that time been generally considered in error regarding human nature. The freedom with which Seun criticizes the defects of several of the disciples of Confucius, has also tended to his disparagement; but still his work holds a prominent place among the literary productions of his time.

Another of the early writers of the Confucian school, named 揭 姓 Yang Henng, who lived in the time of Christ, has left a work in 13 books, entitled 法言 Fǎ yén, giving a brief development of his philosophical views. On the question of human nature, he holds a middle place between Mencius and Senn tszè, maintaining that it is a mixture of good and evil; the respective principles predominating according to the disposition of the individual. In the early ages he stood prominent among the

philosophical writers, but his reputation has suffered since Choo He stigmatized him as a minister of the usurper Wang Mang. He appears to have engaged in that service in order to save his life.

There is a small work of this class, entitled 孔叢子 K'ung ts'ung tszè, professing to be the production of a scholar of that name, who was a descendant of Confucius, distant eight generations. The treatise is chiefly a record of the sayings and doings of the sage, and some of his renowned posterity. It is thought, however, by competent authority on internal evidence, to have written at a much later period.

The 新書 Sin shoo in 10 books, by 更誼 Këá E, who lived in the 2nd century B. C., consists of a series of essays on the Confucian doctrine, with little that is distinctive. A small part of the original is lost, and has been supplied by a later hand.

The 新序 Sin seu in 10 books, is the work of Lèw Hëáng, of the 1st century B. C. It contains a selection of historical incidents from the Chow to the Han, supplementary to the regular histories. The 就意 Shuo yuèn, in 20 books, is another work by the same author. These two productions are chiefly occupied with the principles of good government and the relative duties devolving on the several members of the state; Lêw borrows largely from other authorities, shewing a want of discrimination, whereby he has been led into several inconsistencies and anachronisms.

The 接至子 Süh mang tszè, by 林 慎思 Lin Shin-sze, is a supplement to Mencius, in which the author, conceiving that the views of the latter are not completely developed in the book that bears his name, has set himself to the further elucidation of the doctrine. To a Chinese of the present day, it implies unwonted assurance to undertake to supplement the sayings of such a sage; but it should be borne in mind that this was written during the Tang, before Mencius had attained his present high elevation in the general estimation, and when he was considered on a level with Seun tszè and Yâng tszè.

The 伸葉子 Shin mung tszè, written in 865, by the same hand as the preceding, contains a number of dialogues between the author and some of his friends under fictitious and allegorical names, in which various points of moral government and self-discipline are discussed. The last book is a plain statement of the author's views on several questions.

The 帝學 Té hèo in eight books by 范重 禹 Fán Tsoò-yù, is a series of lessons drawn from history, for the imperial guidance in state affairs. The period reviewed extends from the mythological era to the latter part of the 11th century, near the time when the author flourished.

The 公是先生弟子配 Kung shé sẽen sãng tế tszè ké is the production of 劉敵 Lèw Ch'ang, who lived in the latter part of the 11th century. It consists of dialogues and discourses on the main points of the Confucian doctrine, in which he combats the principles which had been recently broached by the innovator Wâng Gan-shǐh.

The 袁氏世範 Yuen shé shé fán is a small treatise on relative and domestic duties and responsibilities, written by 袁朵 Yuen Ts'aè, in the 12th century.

The 11th century holds a marked place as the commencement of a new era in Chinese literature. An impetus was given to the study of mental philosophy by the writings of 周 灌 建 Chow Leen-k'e, who was followed in the same line of thought by 張明道 Chang Ming-taon, and the two brothers 程顥 Ching Haou and 程陋 Ching E, together with Choo He, who have given a lustre to Sung dynasty, and exercised an influence over the native mind, second only to that of Confucius. Choo He, the most renowned of these, who was the pupil of Ch'ing Haou, has written most extensively and developed his system at the greatest length in his several philosophical works. One of the earliest of these, the 近思錄 K'in sze lüh, in 14 books, which he compiled in concert with his friend Leu Tsoò-k'ëen, consists of selections from the four preceding authors, with Choo's annotations, and formed the germ of his subsequent metaphysical productions. It was finished in 1175. A supplement in 14 books, was added by 森植 Ts'aé Moó, a pupil of Choo He, containing a series of discourses delivered by the latter on the subjects of the preceding treatise. Besides the great history of China and his commentaries on the classics and Four Books, one of the most popular of Choo's writings is the A. Beadu heo, a small work intended for the instruction of youth. This was arranged by his pupil 劉 子 澄 Lêw Tszè-ching, and a commentary was added by R 😤 Ch'în Senèn of the Ming dynasty. An edition was published in 1697, by 高 念 Kaon Yù, with the essence of the various commentaries that had been previonsly written on it, entitled 小 學 纂 註 Seadu heo tswán choó. This is prefaced by a discourse on the principles of the book, and a detailed memoir of Choo He, written by one of his pupils. In 1713, the emperor ordered a collection to be made of the principal of Choo He's philosophical writings, which were revised and published in 66 books under his immediate supervision, with the title 细 篡 朵 子 全 書 Yu tswán choo tszè tseuen shoo

During the life of Choo He, his disciples were accustomed to note down the substance of his lectures and conversations. These records

were collected and published in 1270, by 整 鏡 儘 Le Tsing-tih, under the title of 朱子 語 類 Choo tsze yu lúy, in 140 books. This is a compilation from several previous publications. In 1215, 李道像 Lè Taou-chnen published the notes of 32 of Chou's disciples in 43 books, entitled the * Gh'é lah, with a supplementary book containing the memoranda of another of his scholars. In 1238, the notes of 42 others were published in 46 books, with the title 饉 鏹 Jaou lüh, by 查 性 像 Lè Sing-chuen, the brother of the preceding. Eleven years later, the contributions of 23 others were put together in 26 books, with the title 饒 後 錄 Jaou hów lāh, by 秦 杭 Ts aé Hang. In 1265, 吳 壑 Woô Keen issued the 發 Keen luh, in 20 books, containing additional notes of 29 of the disciples included in the preceding collections, and the records of four others. In 1219, 黄十数 Hwang Szé-é first drew up an arrangement of these notes according to the subjects treated of, in 140 books, which was known as the A Shah pun or "Szé-chuen edition." This was revised and had 40 books added by T 12 Wang Peih in 1252, whose compilation was known as the 猫 本 Hwúy pun or Hway-chow edition. Le Tsing-tih taking the above materials, harmonized discrepancies, discarded redundancies, corrected errors, and published the result with the title Choo teze yu luy as above stated.

The term 样理 Sing lè as a designation of mental philosophy, was first used by 險 淳 Ch'in Chun, one of Choo He's disciples, in the 性理 字 差 Sing lé tszè é; and afterwards by 能圖 大 Henng Kang-tá, in a work entitled 件理 書 Sing lè k'eun shoo. From this time, the term became established, and numerous works were issued illustrating and developing the doctrines of the school of Choo. The third emperor of the Ming dynasty had a collection made of all the principal writings of this character, which was published in 1415, with the title 性理大 全書 Sing lè tá tseuen shoo, in 70 books, embracing the writings of 120 scholars. The first book contains Chow Leen-ke's 太極 国 説 Taé keih t'oo shwo; next is the same author's 通 書 T'ung shoo, in two books; then the 西銘 Se ming, one book, and 正葉 Ching mung, two books, both by 張戴 Chang Ts'aé; next is the 皇 極 經 世 書 Hwang keih king she shoo, in seven books, by 邵雍 Shaon Yung; the 易學數量 Yih hëo k'e mung, in four books, and 🛣 🚵 Këa le, in four books, both by Choo He; the 律吕新書 Leih leu sin shoo, in two books, by 索元 定 Ts'aé Yuên-ting; and the 洪 範 皇 極 內 篇 Hung fán hwáng keik núy pēen, in two books, by Ts'aé Ch'in. After these the work is divided into 13 heads, which are expounded and elucidated by miscellaneous quotations from all authors treating on the questions in hand. These

sections are entitled,—Cosmogony, Spiritual Powers, Metaphysics, First Principles, Sages, Literati, Education, Philosophers, Successive Generations, Principle of Rule, Principle of Government, Poetry, and Literature. The object of this voluminous compilation being to embody the views of all the authors who had written on the several subjects embraced, there was necessarily a great deal of repetition, and many discrepancies, one part with another. During the 18th century, when much attention was being devoted to the national literature, this was submitted to a thorough revision, and the 70 books were reduced to the compass of 12, by an imperial commission, and published with the title 性理精能 Sing lè tsing é, in which the above-noticed defects are rectified, and the essence of the doctrine given in a more convenient form.

Besides the Fa yên, Yâng Heung wrote another work of less repute, entitled the 太玄經 Tae heuên king, professedly in elucidation of the Yih king, but it is considered almost as obscure as the original classic. Sze-mà Kwang following in the same line of thought, composed the 潜 Tsëen heu, with a view to throw light on the mystic symbols. Tseaou Yuen-he, in recent times has written explanations of both these, entitled respectively the 太元解 Taé yuén keaè, and 潜 虚解 Tsëen heu keaè; yet after all the result is but little satisfactory.

The 大學 術義 Tá hëo yen é, in 43 books, by 異傷秀 Chin Tihséw, is an illustration from historical examples of the doctrines of the Tá heo, classified under four leading heads, which are further subdivided according to subjects. This was completed in 1229. Similar elucidations were afterwards compiled for the Chung yũng, the Heaóu king, and a section of the Lè ké.

The 讀書記 Tùh shoo ké, in 61 books, by the same author as the preceding, was left in a rough manuscript form at his death, and was arranged for publication by his pupil 湯漢 Tang Hán, in 1259. It treats chiefly of mental philosophy, and the character and doings of eminent ministers from the Hëa down to the time of the Five dynasties. The Tá heŏ yen é originally formed part of the same manuscript.

A minor production of the same hand as the preceding, is the Sin king, which gained a considerable celebrity soon after the author's death. It treats of mental principles as indicated in the sayings of the ancient sages. This was first published in 1234; but the editions now extant have been altered in later times.

The 黃氏日鈴 Hwâng she jih ch'aóu, in 95 books, is a collection of notes and disquisitions, made by 黃鷺 Hwâng Chìn in the course of his readings in the classics, history and general literature. The author

who lived near the close of the Sung dynasty, was a warm supporter of Choo He, and as decided an opponent of Wâng Gan-shìh, whose doctrines he controverts with much zeal.

The 朱子讀書法 Choo tsze t'uh shoo fā is a treatise on the method of study, consisting of a code of instructions delivered by Choo He, and recorded originally by 輔廣 Foó Kwàng, one of his disciples. The manuscript was supplemented by 張洪 Chang Húng and 齊照 Tse He, and published about the close of the Sung dynasty.

The 讀書分年日程 Tuh shoo fun neen jih ch'ing is a work of the same character as the preceding, also grounded on Foo Kwàng's original draft. It was written by 程 遠禮 Ch'ing Twan-lè, about the beginning of the 14th century.

The 辨 藏 辐 Pëen hwo pëen is a treatise written by 謝 惠 芳 Sēáv Ying-fang, about the middle of the 14th century, exposing the popular superstitions of the period, which are set forth under the fifteen heads, of—Life and Death, Pestilence, Spiritual Powers, Sacrifices, Illicit Sacrifices, Elfish Monstrosities, Witchcraft, Divination, Monraing Observances, Selection of Sepulchres, Physiognomy, Fortune-telling, Positions, Times and Days, and Strange Doctrines.

Another small treatise written about the same time as the preceding, entitled 治世 健 Che she kwet këen, by Soo Tëen-tsëŏ, is occupied with the essentials of good statesmanship, under the heads,—Practical Government, Employment of Meu, Resident Officers, Welfare of the People, Executive Administration, and Suppression of Brigandage.

The 格物通 Kih wuh t'ung, in 100 books, is a work after the model of the Ta hëo yen é, and was completed by 浩芳水 Chan Joshwùy, in 1528. This is divided into six sectious, under the heads,—Sincerity of Intention, Singleness of Aim, Personal Cultivation, Family Adjustment, State Government, and Pacification of the Empire. These several points are elaborately illustrated by examples from history, with a discussion of each paragraph by the author.

The 世 \$\she weil is a small treatise written in the 16th century, by 袁 萲 Yuen Chǐh, the object being to rectify abuses which had crept into the government of the empire. It is divided into 20 sections, in which are discussed the best means of training and selecting officers, encouraging talent, suppressing disorders, etc.

The original text of the 整 論 房間 Shing yú hwàng heún, consists of sixteen maxims by 聖 記 Shing-tsoò, the second emperor of the present dynasty, written for the instruction of the people. They consist of seven words each, and treat respectively of—Daties of Children and

Younger Brothers, Respect for Kindred, Concord among Neighbours, Importance of Husbandry, Value of Economy, Promotion of Academical Objects, Suppression of False Religions, Promulgation of the Laws, Cultivation of Etiquette, Attention to One's Occupation, Instruction of Youth, Traducing Prohibited, Against Harbouring Deserters, Payment of Taxes. Defence against Robbery, and the Settlement of Animosities. A series of short homilies were written on these several texts by the succeeding emperor in 1724, in which the original ideas are expanded, and brought within the comprehension of a much larger class of the community. Orders were issued to have a portion of this read on the 1st and 15th day of each month, in every district throughout the empire; which order has been complied with, with greater or less regularity since then to the present time. Several commentaries have been written on it, and also an amplified paraphrase in the mandarin dialect.

The *\(\frac{1}{2}\) Neu heo, in six books, is a book for female study, consisting of extracts from the classic and historical writings, compiled by Lan Tiug-ynén in the 18th century. It is divided in four parts, devoted respectively to the illustration of the virtues, sayings, conduct, and works of renowned females in past times.

The 太極圖說論 Taé keth t'oô shwō lán, in 14 books, by 王嗣槐 Wáng Tszé-hwae, an author of the 17th century, is an attempt to expose the baseless character of the doctrines taught by the Sung dynasty philosophers, in connexion with the Tae keth or "Great Extreme," which he maintains to have originated with the Taouist writers, and to be alien to the true Confucian principles.

The 吾師錄 Woo szé luh is a small treatise on the cultivation of one's mental and moral character, written by 黃淳耀 Hwang Chunyaou in the year 1632. It is divided into 32 sections,—on Guarding the Heart, Sincerity of Purpose, Cultivating Reverence, Watchfulness in Solitude, etc.

The 聽調奮語 Ts'ung heún chae yu is a collection of desultory notes, on the rules necessary for personal conduct, written by 强英 Chang Ying, in the early part of the 18th century. Another small work by the same author, entitled 恒產項言 Hān sàn sò yên treatschiefly of rural and domestic economy, in the same style as the preceding.

The 配言 Chè yén is a series of memoranda of family conversations, written by 徐 藏 稷 Sen Ching-tselh, about the beginning of the 17th century. It consists chiefly of brief dialogues and pithy sayings, regarding one's personal conduct and mental training.

The 答题 祭籍 Sew t'eth yû pëen is a small treatise on personal character and conduct, by 陳整 Ch'în Tsin, an author of the present dynasty.

2. The Ring kea "Writers on Military affairs," do not occupy a conspicuous place in the national literature; and although there are some few honoured names in this class, yet it is probable their claim to consideration arises more from their antiquity, than from any innate excellence in their writings. Some of these are curious records of the state of the military art in early times, but apart from their original quaintness, they are frequently so mixed up with geomantic jargon, as to give a perplexing obscurity to the subject in question. From the records in the Chow Ritual, we learn that the empire possessed a military organization during that dynasty, not indeed indicating a high degree of refinement in the art of war, although probably in advance of contemporary nations.

The 提高 Wh k't king is a small treatise on military tactics, professing to have been written by 風后 Fung Hów, a minister of the ancient emperor Hwang té. A commentary is annexed under the name of 公孫宏 Kung-sun Hung, a minister during the Han, and a running eulogium, with the name of 馬隆 Mà Lung, an officer of the subsequent Tsin dynasty. The name of the book, however, is not found in any bibliography earlier than the Sung, which is one chief reason why its claim to a high antiquity is rejected, it being generally believed to have been drawn up from details in the 八陣 Pā ch'în t'oô, a production of the Tang. The text is a short description of the Pā ch'în or "Eightfold scheme of military arrangement."

Another spurious treatise is the 六翰 Lüh t'aou, in six books. This has the name of 呂望 Leù Wáng, a minister of Wǎn Wâng of the Chow, as the author, but the style of the work and many expressions in it shew it to be posterior to the Han. The name is mentioned by 莊 周 Chwang Chow, a Taouist writer before the Christian era, and has been borrowed by the author of the more recent production which has come down to us. It was one of seven treatises used at the military examinations so early as the 11th century, which shews that it was then looked upon as one of the ancient national works. It is divided into six sections, in which are discussed the various points in the theory and practice of the military art.

The really oldest work of this class which has reached us entire, is a treatise on military tactics in 13 sections, under the title 孫子 Sun tsze, by 孫武 Sun Woo, an officer in the service of the state Woo, during the 6th century B. C. It is noticed in the Shè ké, which records a remarkable instance of Sun Woo's rigorous discipline in military practice.

吳子 Woo tszè is the title of another work of this class, written by 吳起 Woo K'è, during the 4th century B. C. The overbearing disciplinarian tendency of his disposition at the expense of more amiable qualities, may be gathered from certain facts recorded in his biography. His wife being a native of Tse, which was at war with his own state, he caused her to be put to death, in order that he might be free to serve in the army of his prince. On another occasion, he severely bit his mother, when she endeavoured to interfere with the fulfilment of a vow he had made to devote himself to the public service. Woo's book is divided into six sections, on—National Resources, Estimate of the Hostile Force, Control of the Military, Discussion regarding Military Officers, Reform, and Rousing the Troops.

The 司馬法 Sze mà fã is a treatise compiled several centuries before the Christian era by order of the prince of Tse, from a number of ancient writings, elucidating the principles acted on by 田穰直 Tēên Jang-tsoo, the military director of that state. It is divided into five sections, entitled respectively,—The Root of Benevelence, Theory of Autocracy, Fixed Titles, Rigorous Regard to Stations, and Employing the Mass.

The 素書 Soó shoo is another small work belonging to this category, bearing the name of 黃石公 Hwang Shih-kung, an author of the 3rd century B. C., with a commentary by 張商英 Chang Shang-ying of the Sung dynasty. A preface by the last-named states that Hwang Shih-kung gave the book to 張子房 Chang Tszè-fang, in whose tomb it was discovered at the time of the troubles during the Tsin (3rd and 4th centuries A. D.). It is believed, however, that this statement is a fabrication, and that the work is really the production of Chang Shang-ying. It is in six sections, treating respectively of,—First Principles, Correct Doctrine, Searching the Intention, Virtue the Root and Right Principle the Summit, Following Justice, and Resting in Propriety.

The 太白陰經 Taé pih yin king, in eight books, is an illustrated treatise on military tactics, written by 李 筌 Lè Tseuen, about the middle of the 8th century. This author does not detail his own experience, but writes from theory; his words, however, carry weight with native authorities.

The 守城縣 Shòw ch'ing luh is a record of the tactics employed by 陳規 Ch'in Kwei, when he held the city of Tih-gan in Hoô-pih, against a siege by the Kin Tartars, in 1126. It is divided into three parts:—The first, by Ch'in Kwei consists of strictures on the operations at the capital city, when it was taken by the Kin troops; the second part, also by Ch'in Kwei, is a detail of essentials for the defence of a city against the insurgents; the third part, by 浩浩 Tang Shów, is a narrative of the defence of Tih-gan against the besiegers, by Ch'in Kwei in 1127 and following years.

The 解紀 Ch'in ke is a treatise on military training, written by 何夏臣 Hô Lëang-chin, an officer during the 16th century, at a time when the art and practice of warfare had sunk to a very low state in China. It is divided into 66 sections, giving a view of the stratagems employed at that period.

The 線兵實紀 Lien ping shih ké, in nine books with six supplementary books, is a treatise on military training, written by 威權光 Ts'eih Ké-kwang, in the year 1568, while he was in charge of the three garrisons of Ké-chow, Châng-ping, and Paòn-ting. The same author wrote another work in 18 books, entitled 紀汝新曾 Ke heaóu sin shoo, while engaged in the camp service on the seaboard of Chě-këang, at a time when incursions were anticipated from the Japanese. It is divided into six parts, in which are discussed the stratagems of war, offensive and defensive, with the various weapons and paraphernalia employed; the whole amply illustrated with plates, which in the modern editions at least, are very indifferent specimens of art.

The 百將傳 Pih tséang chuen, in 100 books, by 强預 Chang Yu of the Sung, is a series of memoirs of a hundred famous military leaders, from the commencement of the Chow dynasty downwards, shewing the correspondence between the actions of those heroes, and the principles laid down in the ancient authors. Sun and Woo.

The 兵錢 Ping king, in 11 books, was written by 鄧廷麗 T'ang T'ang T'ang-lô, about the middle of the 17th century. It consists of three parts; the first book is a criticism of the various commentaries on Sun tsze; in the next two books the author gives his views in the dialogue form; the last eight books contain a discussion of the essentials of the art of war, illustrated by historical examples.

The 金 湯 借 著 十二 籌 Kin t'ang tsëdy choó shih thrk ch'ow, in 12 books, by 幸 整 Lè Pwan of the Ming dynasty, is a general treatise on training militia and suppressing local risings by military force. The various regulations to be adopted are detailed at length under twelve heads.

entitled respectively,—Provision of Requisites, Training Recruits, Storing Provisions, Construction of Implements, Clearing the Rural Districts, Plans of Action, Issuing Orders, Fortifications, Resisting the Enemy, Keeping the Natural Defenses, Naval Encounters, and Conducting a Victory. There are a good many quotations from history little to the point, and a prolixity of detail in many parts which is offensive even to the taste of a Chinese critic.

The 武備秘書 Wod pé pe shoo, by 施永園 She Yùng-t'oô, is a type of a common order of modern books, professing to give complete and satisfactory details on the art of war. The first volume treats of firearms and pyrotechnic stratagems, and the remainder is occupied with the devices to be employed under every possible geographical and topographical condition. It is profusely illustrated with maps and plates of the most miserable description, exhibiting a succession of quaintly antique machines and extraordinary manœuvres, which it is difficult to conceive to have been ever brought into effective service. The text is chiefly quotations from old anthors.

3. The 注意 Fà këa, "Writers on Legislation," are a less numerous class even than the preceding, nor is there any name of great eminence among them. The theory of Law appears to have been first studied during the Chow dynasty, previous to which the purity of primeval times is held to have been sufficiently incorrupt to dispense with the necessity of this branch of governmental science.

The first writer of this class on record is 管体 Kwan Chung, whose work is preserved under the title 管子 Kwan tsze, in 24 books. This, however, although professedly the production of the above-named anthor, who lived in the 5th century B. C., shews clear evidence of many additions after his death. There were originally 86 sections, but 10 of these are lost. An ancient commentary bore the name of 房元齡 Fang Yuênling, a renowned minister at the commencement of the Tang dynasty; but this is understood to have been the work of 尹知章 Yin Che-chang.

Another well-known writer of this class is 韓非 Hàn Fei, who lived in the 4th century B. C. Some parts of his work are lost; the remaining portion of which in 20 books bears the title 韓子 Hàn tszè. It was revised during the Miug dynasty, by 趙用賢 Chaou Yung-hēên, from an edition printed in the time of the Sung. Hàn Fei was originally a minister of the Hàn state, but was carried captive by the prince of Tsin (the book-burner), who afterwards employed him in his service. Becoming the victim of sealousy, however, from a fellow minister, he was induced to put an end to himself by poison.

The 折 糖 鑑 Che yo kwel keen, in eight books, is a review of the criminal law, discussed under twenty heads, each of which is illustrated by a great variety of judicial precedents, drawn from historical and traditional records. Many of these causes célèbres are of much interest and give a curious insight into the penal institutes of the empire. The author, 鄭文 Ch'ing Kih lived about the end of the Sung dynasty.

The 政刑類要 Ching hing lúy yaou, by 彭天錫 Păng Tëen-seih, an author during the Yuen dynasty, is an epitomized code of the legal forms in use at that period in the courts of justice.

The 洗氣祭 Sè yuen lah is a work on medical jurisprudence, written by 朱慈 Súng Tsze, about the year 1247. It was reprinted in the 15th century, since which time it has come into general use in the courts of justice as a guide to the duties of coroner, and has been frequently republished. Within the last half century, it has passed through seven editions, with considerable additions. Apart from the imperfect state of medical science in the empire, this forms an interesting record of the theoretical condition of jurisprudence at that early period.

The 檢驗合參 Kiến niền hờ ts'an is another short treatise on the same subject as the preceding, written by 鄭錦騏 Lang Kin-k'e, in 1829. This is published with a collection of verified instances of deaths from various causes, extracted from the public records, by the same author, with the title 檢驗集証 Kiến niền tseth ching.

4. The ** Nang këa, "Writers on Agriculture," are not a very precisely defined class; books treating on this art frequently branching out into other departments of literature, and occasionally embracing independent objects of scientific research. There is no author of this class earlier than the 5th century.

A fragment has come down to us from the Tang dynasty, on the construction of ploughs, entitled 来 耜 樫 Lúy sze king, by 陸 龜 葉 Lüh Kwel-mûng, giving a concise description of the several parts of the implement.

An illustrated work known as the 耕 織 圖 詩 Kăng chih t'oô she was published in 1210, by 樓 藩 Lôw Shów. This consisted of 45 engravings, representing the several steps in the process of tillage and weaving, with a stanza appended to each. It was recut during the Keen-lung period, and a few lines of poetry added to each plate by the emperor. The engravings are good specimens of art, and accurate representations of Chinese customs.

The 最替 Nang shoo is a small work on husbandry, written by 陳蒙 Ch'in Foo, in 1149. The first part treats of Agriculture, the second of Breeding Cattle, and the third of Rearing Silkworms. A short appendix is usually published along with this, entitled the 童音 Tsan shoo, from the hand of 秦湛 Tsin Chan of the Sung dynasty, being entirely devoted to the art of rearing the silkworm.

The 最柔相要 Ning sang tseih yaou is a work in seven books, on agriculture and the rearing of silkworms, drawn up by order of Kublai Khan, in the year 1273. It was several times republished by subsequent emperors of the Yuen dynasty, at which period it was considered a treatise of great importance. There are ten divisions on the following subjects:—Precepts, Plonghing, Sowing, Planting Mulberry Trees, Rearing Silkworms, Vegetables, Fruits, Bamboo and Forest Trees, Medicinal Plants, and Breeding Cattle.

The 鼻桑衣食摄要 Nang sang e shih tsuy yaou is another small treatise on the same subject as the preceding, and intended to supply defects in it. It gives a concise summary of agricultural operations for every month in the year. The author 魯明書 Loò ming-shén, who was a Ouigour by birth, wrote this in the year 1314, and it was printed a second time in 1330.

There was another work with the title 是 Nang shoo, in 22 books, published during the Yuen dynasty, by 王桢 Wâng Ching. This treats with great minuteness of the details of husbandry, and is illustrated by plates, each accompanied by a stanza of poetry. The first six books consist of general rules for agriculture, which are followed by four books on the cereals, and ten books of figures of agricultural implements.

The Thesaurus of Agriculture known by the title 是 改全 Nang ching tseuen shoo, in 60 books, was written by 徐光 版 Sen Kwang-k'e, the celebrated disciple and associate of the Jesuit missionaries in the early part of the 17th century. This work, which gives a most elaborate detail of the state of agricultural science during the Ming, was published by imperial command in 1640, being seven years after the author's death. The first three books are occupied with Quotations from the Classics and other works; next are two books on the Division of Land, then six books on the Processes of Husbandry; nine books on Hydraulics, the two last of which are a record of the methods adopted in Europe; four books on Agricultural Implements'; six books on the Art of Planting; four books on Rearing Silkworms; an extension of the same subject in two books; Planting Trees in four books; Breeding

Animals in one book; Manufacture of Food in one book; and Provision against a Time of Scarcity in 18 books. 陳之龍 Ch'în Che-lûng, a scholar during the Ming dynasty, conceiving that the work was prolix and ill-arranged, revised the whole, reedited and published it in 46 books; but his edition has not gained the same favour as the original work, which is still in general circulation. The 19th and 20th books contain nearly the whole of a treatise on Hydraulics, which was written by Sen in 1612, from the dictation of Sabatin de Ursis, 熊三坎 Heung San-pa, and published with the title 秦西水法 Taé se shwuy fā, in six books. In the large work he has omitted the 5th and part of the 4th book, the matter of which is chiefly theoretical and speculative, being of little value in a scientific view.

A still more comprehensive work than the preceding was drawn up by order of the emperor in 1742, under the title 授 時 通 考 Shów shê t'ung k'adu, in 78 books, embracing the whole range of agriculture and horticulture, with the various collateral branches of industrial science.

There is a treatise on the cultivation of cotton, published towards the close of last century, with the title 木棉譜 Müh mëen poò, by 褚 攀 Choo Hwa, a native of Shanghai.

5. The 👺 🛣 E këa, "Medical Writers," claim consideration as a class, if not for any valuable addition to science, at least for the number of authors, and the historical interest attaching to the state of the practice through 20 centuries or more. The hative traditions which ascribe the earliest writings on the medical art to p B Shîn-nûng and Hwang-té, are to say the least, wanting in proof; but it appears natural, and even probable, that some advance had been made towards a system several centuries before the Christian era. In the Hán shoo we have a catalogue of 36 works on therapeutics, divided into four classes;—the first called **E** E king, are devoted to an examination of the internal structure of the human frame, with the peculiar fauctions of the several members, and pronounce upon the causes of symptoms of disorder; the second, called 羅方 King fang, take up the question of the suitable remedies to be applied; the third, called 房中 Fang chung, treat of the due regulation of sexual intercourse; and the fourth, called in & Shin seen, are occupied with a visionary theory, by which the subject is supposed to soar above the ills of life, in virtue of certain psychological

principles, induced by a properly regulated discipline. These last two branches have in modern times become united, and are now discarded from the class of medical authors. The practice of medicine, however, has been divided into a number of branches from very remote times. defined with greater or less precision at various epochs. During the Ming, the faculty was definitely fixed by the government, as consisting of thirteen branches. At the commencement of the present dynasty, eleven branches of practice were recognized by the Imperial Medical College, but the number was afterwards reduced to nine. These are named,—Great Blood-vessel and Small-pox Complaints, Lesser Bloodvessel Complaints, Fevers, Female Complaints, Cutaneous Complaints, Cases of Acupuncture, Eye Complaints, Throat, Mouth, and Teeth Com-These distinctions, however, are not plaints, and Bone Complaints. accurately preserved by the generality of writers. There appears to have been little variation in the line of practice adopted by successive practitioners till about the 12th century, when we find several innovations introduced into the ancient theory, and the medical art became divided into several schools, presenting some general analogy to the Empirics and Dogmatists of ancient times. From the minutiæ given in Chinese medical works regarding the structure of the human frame, it has been thought that dissection must have been practiced by the natives in ancient times; we have no record of the fact, however, and if it was so, it has been discontinued for many centuries, while there is little evidence of any improvement having taken place in recent times. The diseases of the inferior animals have been included as a subsidiary branch of the medical profession from the earliest times.

The oldest medical treatise extant is probably the 黃帝素問 Hwáng té soó wān, which, without admitting its claim to be the production of Hwâng-té, there is reason to believe to have been written several centuries before Christ, and to contain a summary of the traditional knowledge of medicine handed down from the most remote times. The oldest commentary on this work extant, was written by 王冰 Wâng Ping in the 8th century, in 24 books. Another work ascribed to Hwâng-té is the 重權 Ling ch'oo kina, which treats of internal maladies and the practice of acupuncture. This is not actually known to have appeared earlier than the 11th century, and it is thought to be the production of Wâng Ping mentioned above, but it is probable that it contains a great part of a more ancient work of a similar character. It was formerly published in 24 books, but in the later editions they are reduced to 12. The contents of these two treatises

were rearranged and classified under nine heads, by 汪昂 Wang Gang, in 1689, with the title 素問量樞類集約註 Soó wān ling ch'oo luy tswán yǒ choó. The 內經知要 Núy king che yaou is a selection of passages from the Soo wān and Ling ch'oo, with a commentary by 李念我 Lè Něén-gô. This was revised and published by 薛生白 Sēě Săng-pih, in 1764.

The obscurity of much of the above works having rendered necessary an elucidation of the difficulties they presented, a small treatise was written for this purpose, in the 3rd century B. C., termed the 難經 Nān king, containing a solution of 81 doubtful questions. Eleven commentaries had been written on this previous to the Ming dynasty, the only one of which now extant is the 難經本說 Nān king pun é by 清雲 Hwǐ Shów, who wrote about the close of the Yuen. In the early part of the 16th century, 張世賢 Chang Shé-hëên, a physician of note, published an edition illustrated by a diagram and annotations to each of the 81 questions, with the title 圖註整經 706 choó nān king. A compilation from the various commentaries was also drawn up during the Ming, by 王九思 Wâng Kèw-sze, 石皮諒 Shǐh Yèw-lëâng, 王鼎级 Wâng Tìng-sēang, and 王惟一 Wâng Wuy-yǐh, with the title 難經

The 銀 精 微 Yin had tsing we is a small treatise on Eye complaints, which professes to be written by 孫 思 邈 Sun sze-mo of the Tang dynasty; but the evidence seems to indicate that it is a production subsequent to the Sung. It is esteemed, however, for the method in which it treats the subject.

The 蘇沈夏方 Soo ch'in leading fang, in eight books, is a collection of famous receipts by 沈岳 Ch'in Kwo of the Sung dynasty, with some additional matter by Soo Tung-p'o, the well known poet; whence the two names are united in the title. Neither of these were practical physicians, but having a general knowledge of the theory of medicine, they were able to investigate the medical properties of various substances, and have given the result of their experience in a series of prescriptions.

Towards the end of the 3rd century, a celebrated treatise on the Pulse, entitled 脈經 Mih king, in 10 books, was written by 王叔和 Wâng Shǔh-hô, the Court physician during the Western Tsin dynasty. This contains a summary of the methods and knowledge of the subject which had been handed down previous to that period. The manuscript of this was revised and published in 1068, under the superintendence of 林位 Lîn E. It was reprinted in 1094, and again in 1164. Two

editions were issued during the Ming, and a new issue has appeared at Sung-keang within the last 30 years. A spurious production composed during the Sung, appears to have been long received as the genuine treatise of Wang Shuh-ho. This consists of a series of rhymes on the functions of the pulse, and the simple style in which it is written has insured its popularity. Chang Shé-hëen of the Ming, who had not sufficient critical penetration to discover the facts, added a commentary and diagrams, in which state it has been in common circulation down to the present time, with the title E 註 脈 謀 異 Toô choó mih keuĕ pëen chin. The principal part of this was translated by the missionary Hervien under the impression that it was the work of Wang Shuh-ha. His translation has been published in Duhalde's "Description of China." There is a little work on the pulse, issued by the Medical College in Peking, entitled 監理秘訣 Mih lè pé keuĕ. Another small treatise on the same subject, is styled the 警 學 診 脈 E hëo chin mih "Physician's Guide to the Pulse."

The 傷寒總病論 Shang han tsung ping bun is a treatise on fevers, in six books, written by 魔安時 Pang Gan-shê, in the 11th century. At the end is a chapter explanatory of the sounds and meaning of the characters used in the work, and another on the composition of medicines, both drawn up by Pang's pupil 董柯 Tung Ping, according to the instructions he had been in the habit of receiving from his teacher.

The 婦人大全真方 Foó jin tá tseuen lëdng fang, in 24 books, is a treatise on Female Complaints, written by 陳自明 Ch'in Tszé-mîng, about the year 1237. It consists of upwards of 260 articles, distributed under eight divisions. Each article is followed by prescriptions suitable to the ailment in question. This was revised, abridged and commented by 薛己 See Kè of the Ming, who added a number of actual examples, illustrative of the particular cases.

The 醫量元戎 E luy yuén jung, in 12 books, is a treatise on the medical art, by 王好古 Wâng Haòu-koò, written previous to the year 1241. The arrangement of the work is in accordance with the theory of the twelve larger blood-vessels, commencing with Fevers, and having an appendix on miscellaneous diseases. It was republished in 1543, and again in 1593; and has become considerably altered from the original in the course of the several editions. The 此事 難知 Tszè szé nân che is a minor production of the same author, the object of which is to make known the system of 李杲 Lè Kaòu for treating fevers; the original work of the last-named writer being now lost, this little treatise

of Wang Hadn-kod, contains the only vestiges of it that are preserved. It was completed in 1308. A treatise on medicaments by the same hand, is named the 混液本草 Tang yih pun ts'adu. The first book is on the method of using the several medicines, while the second and third books point out the application of every kind of medicine to the various complaints respectively connected with the twelve blood-vessels, according to an artificial system in which the several agents are designated prince, ministers, assistants, etc.

The 瑞竹堂 經驗方 Súy chữh t'áng king yen fang is a collection of verified prescriptions, written during the Yuen dynasty, by 沙區 整新 Sha-t'oô-mǔh-soo, apparently a Mongolian, though there is no biographical notice of him extant. The original has long been lost, and the editions now in use contain less than half the work as it left the author's hand.

The 世醫得效方 Shé e tih heavy fang, in 20 books, is a collection of prescriptions from the hand of 危水林 Wei Yih-lin, being the combined experience of himself and his ancestors, including five generations. The author began the work in 1328, and finished it in 1337. It is divided into the following seven heads:—Great Blood-vessel Complaints, Lesser Blood-vessel Complaints, Nervous Complaints, Child-bearing and General Female Complaints, Eye Complaints, Month, Teeth and Throat Complaints, and Setting Bones and Cure of Arrow Wounds. The last book consists of the hygienic precepts of Sun Sze-mö of the Tang dynasty. The cases in which acupuncture may be applied are distributed through the several divisions.

: The 外科構識 Waé k'o tsing é, by 齊德之 Tse Tih-che of the Yuen, is a small treatise on Cutaneous Complaints. In the first part he discusses the cause and character of eruptions, and in the last prescribes the requisite remedies, consisting of poisonous compounds to eat out the corrupt matter, and restorative applications to heal the wounds.

The 醫經測酒集 E king soo houy tseth, by 王履 Wâng Lè, who lived at the close of the Yuen dynasty, is a small treatise on fevers, containing a revision of 397 precepts delivered by 强 概 Chang Ke of the Han; a good many of these which are mere repetitions he abandons, and adds others which are wanting in Chang Ke's work, leaving the number 397 as before. He has also a minute discussion of internal and external diseases, apoplexy, and internal heat.

The 普湾方 P'oò tse fang, in 168 books, is a guide to therapeutics, by 朱 檔 Choo Süh, one of the imperial princes at the commencement of the Ming, being the most complete work of the kind that has been

written. It contains in all 1,960 discourses on 2,175 different subjects, with 778 rules, 21,739 prescriptions, and 239 diagrams.

The 超治學和 Ching che chun shing, in 120 books, by 王肯堂 Wang K'ang-t'ang, is a collection of medical treatises, written at different times. The treatise on the treatment of miscellaneous complaints, and that on the classified prescriptions, were both written during the years 1537 and 1538; that on fevers, and the one on sores were completed in 1544; and those on infantile and female diseases were finished in 1547. He has extracted most extensively from preceding authors, and the work is considered one of the most complete of its kind. It was published in 1602, and again in 1791.

The 濟陰網目 Tse yin kang māh, in 14 books, is a general treatise on the treatment of female complaints, written by 武子望 Woo Tszèwáng in 1728, and contains the substance of Wâng K'ang-t'âng's treatise on Female Diseases.

The great Materia Medica known as the 本 草 綱 目 Pun ts'adu kang muh, in 52 books, was compiled by 李 時 珍 Lè Shê-chin of the Ming, who spent 30 years on the work, having made extracts from upwards of eight hundred preceding authors, from whom he selected 1,518 different medicaments, and added 374 new ones, making in all 1,892. These are arranged in 62 classes, under the 16 divisions,— Water, Fire, Earth, Minerals, Herbs, Grain, Vegetables, Fruit, Trees, Garments and Utensils, Insects, Fishes, Crustacea, Birds, Beasts, and Man. Under each substance, the Correct Name is first given, which is followed by an Explanation of the Name; after this there are Explanatory Remarks, Solution of Doubts, and Correction of Errors: to which is added the Savour, Taste, and Applications, with the Prescriptions in which it is used. There are three books of pictorial illustrations at the commencement, with two books of prefatory directions, and two books forming an index to the various medicines, classed according to the complaints for which they are used. Some idea may be formed of the care the author took with the work, from the fact that he wrote out the manuscript three times, before he was satisfied to give it out as complete. It was first printed in the Wan-leih period, and was presented to the emperor by 李建元 Lè Këen-yuên, the son of the author. It was revised and printed in the time of the first emperor of the present dynasty, and several editions have appeared since that time. The nucleus of all the writings on this subject is a small work, which tradition ascribes to the ancient Shin-nung. Since the time of Lè Shê-chin there have been numerous treatises of less pretension. criticising and elucidating his great work, but it still stands unrivalled in that department. The 本章備要 Pun ts'adu pe yadu is a brief epitome of the Pun ts'adu kang muh, compiled by Wang Gang mentioned above, in 1694. It is illustrated by rude cuts interspersed with the text. The 本章經濟要 Pun ts'adu king kead yadu is an exposition of the most important parts of Lè Shê-chin's work, written in 1724, by 季天士 Yě T'ëen-szé, a famous physician at Soochow.

The earliest work specially devoted to the practice of Acapancture is the 銅 人 鍼 永 經 Tung jin chin kew king, in seven books. In 1027, by command of the emperor, 王惟德 Wang Wuy-tih made two brass anatomical figures of the human frame, by which he illustrated the above art, and wrote a treatise on it, with the title 鋼 人 腧 穴 Tung jin shoo heue, which is thought to be the same as the preceding. The earliest editions extant are of the time of the Ming, and illustrated by a number of very rade cuts. The 明登录解 Ming t'ang kew king, in eight books, is of uncertain date, the author being merely designated by the epithet 百方子 Se fang tsze, "Western scholar." altogether of Cauterism, and is supplementary to the preceding, which includes this as a branch of the art of acupuncture. The expression Ming t'ang in the title, is the name of an apartment in the palace of the ancient Hwang-té, where he delivered his views on the venous and muscular system; hence it has become a generic designation for acupuncture in all its ramifications.

One of the best works of modern times for general medical information, is the 如果音宗金鑑 Yú tswán e tsung kin këen, in 90 books, composed in compliance with an imperial order, issued in the year 1739. The first 25 contain the 傷寒論 Shang hân lún and 金匮要果 Kin kwei yaou löö, two works by Chang Ke of the Han dynasty,

with a commentary. This is the earliest medical writer who gives prescriptions in addition to theory. The following eight books give a revised edition of the prescriptions of the most celebrated physicians. The next book contains important rules regarding the Pulse. Another book contains rules regarding the Circulation of the Air in the Body. After this there are 54 books of rules regarding the several classes of complaints, and four books of rules for setting bones. The work is illustrated by diagrams and plates throughout; and parts of it are sometimes published separately.

The 浩鴻經歷全書 Chwang yang king yen tseuen shoo, in 13 books, is a work on the treatment of cutaneous complaints, the efficacy of which it professes to have been proved. It is ascribed to 黃漢特 Tów Hán-k'ing, the Court physician during the 11th century, while his descendant 黃夢蘇 Tów Múng-lin is said to have revised and prepared it for publication. It is believed, however, that the greater part is the production of the latter, who borrowed his ancestor's celebrity to give currency to the book. It is illustrated by a great number of plates of the human figure, exhibiting varieties of eruptions. A new edition was published in 1717.

The 醫宗必識 E tsung peth t'ah, in 10 books, is a brief summary of medical practice, by 李中梓 Lè Chung-tsze, published towards the close of the Ming dynasty.

The 證治彙補 Ching che wuy poo is a general medical treatise, written by 李煜卷 Lè Sing.gan, in 1691, intended to be supplementary to the various works of the same character already published.

The 醫學心悟 E heo sin wood is a particular disquisition on the practice of medicine in all its branches, written by 程圖彭 Ch'ing Kwō-p'ăng, in 1723.

The 醫網提要 E kang te yaoù, in eight books, is a general compilation on medicine, by 李宗源 Lè tsung-yuên. It is divided according to the eight following heads:—Masculine and Feminine, Internal and External, Exterior and Interior, Cold and Hot, Vacant and Full, Dry and Moist, Ascending and Descending, Free Passage and Stoppage. It was first published about the year 1831.

There is a large work termed the 東晉實鑑 Tung e paou këén, apparently of Corean origin, which has been several times published in China. This embraces the whole compass of medicine, and differs in some respects from other native publications.

The 傷寒全生集 Shang han tseuen sãng tseih is a treatise on Fevers, written by 胸 節 度 Taon Tsëe-gan, in 1445. This was revised

and published by Yĕ T'ĕen-szé, in 1782. The 傷寒論翼 Shang hân lún yih is another short work on Fevers, written by 柯琴 Ko K'in, in 1674.

The 形版玉衡全書 Sha chang yah hãng tseuen shoo is a treatise on Cholera, with the method of treatment, and a large collection of prescriptions, written by 郭志邃 Kǒ Ché-súy, in 1675. The 形定全書 Sha ching tseuen shoo is another work on Cholera, written by 王凯 Wang K'ae, in 1686, who professes to hand down the instructions of his teacher 林森 Lin Săn, a proficient in the medical profession. This was revised and published in 1798, and again in 1826.

The Small-pox has engaged the attention of the Chinese from near the commencement of the Christian era, and inoculation has been practised among them for a thousand years or more. The 聞人氏症 w a Wan jin shé tów chin lún is a work treating on this complaint, with numerous prescriptions by 盟人規 Wăn-jîn Kwei, which was published in 1323, and republished in 1542. The 積 着 新書 Chung tów sin shoo is another treatise on this subject, in 12 books, published in 1741, by 强 琰 遵 Chang Yen-sún, giving ample details of the disease in its various forms, the appropriate treatment, and a variety of prescriptions. A small work on the same subject by 關元復 T'eaou Yuênfúh, bears the title 侧 蜜 秘 集 痘 科 黑 訣 Seen kea pé chuen tów k'o chin keue, professing to embody supermundane secrets on the subject. This is illustrated by numerous cuts of the disease. The 天花精言 Teen hwa tsing yen is another work on small-pox, with numerous illustrations. Vaccination was first introduced to the notice of the Chinese by Dr. Pearson at Canton, who wrote a tract on the subject; this was afterwards translated into Chinese by Sir G. Staunton, and published in 1805, with the title 基 西 種 痘 奇 法 Tae se chung tów k'e fa.

The 外科標 Waé k'o tsing yaou is a treatise on the most important points in the character and cure of External Maladies, by Ch'in Tszé-ming. The 外科十法 Waé k'o shih fa is ten rules for the treatment of External Complaints, written by Ch'ing Kwŏ-p'ang, in 1733. The 外科正宗 Waé k'o ching tsung, in 12 books, which treats at length of all External Complaints, was written by 陳貴 为 Ch'in Shǐh-kung, in the early part of the present dynasty. It was revised and republished by 張雲 Chang Tsǔh-yǐh, in 1785. The third book is illustrated by rude cuts of eruptions of various kinds. The 洞天奥旨 Túng t'ëen gaou chè, in 16 books, is another work of the same description. This was written by 陳士鐸 Ch'în Szé-tŏ, in 1698, and revised and published again in 1790. It is illustrated by 14 plates of

diseases. One of the most recent works on this subject is the 外科證 治 Waé k'o ching che, written by 許克昌 Heù K'ih-ch'ang and 畢 法 Peih Fă, and published in 1831. The 寫科 選粹 Yang k'o seuèn suy, in eight books, is a work on Sores of every description, by 陳文治 Ch'in Wăn-che, published in 1628. The 寫書 大全 Yang e tá tseûen, in 20 books, is a treatise on Sores with their remedies and prescriptions, by 顧世澄 Koó Shé-ching, published in 1773. It is profusely illustrated by plates.

The 女科經論 Neu k'o king lún, in eight books, is a treatise on diseases peculiar to Females, by 蕭潔 Seaou Heun, in 1684 The 產科心法 Sán k'o sin fữ is a small work on the maladies attendant on Childbearing, written by 注 諾 Wang Chĕ, in 1780, and published in 1834.

The 銭氏小兒藥證真訣 Tseen shé seadu arh yo ching chin keue is a treatise on Infantile Complaints, written by 鏡 乙 Tseen Yih, the Court physician in 1093, and published by his pupil 图建忠 Yên Heaóuchung, in 1119. This was rearranged and a commentary added to it, by 熊宗立 Heung Tsung-leih, in 1440, when it was published with the title 類體註釋錢氏小兒方訣 Lúy ching choo shih tsëến shé seadu ûrh fang keuĕ, in 10 books. The 幼幼集成 Yéw yéw tseih chîng, in six books, is an extensive discussion of the maladies to which Children are liable, written by 陳復正 Ch'în Fǔh-chíng, in 1750. The 福幼編 Fuh yew peen is a short discourse on the diseases of Children, with prescriptions and certified cases, by IL - B Chwang Yih-kwei, published in 1777. The 幼科指南家傳私方 Yéw k'o chè nan këa chuen pé fang is a collection of rules and prescriptions for the treatment of the Young, written by A Wan Tseuen, a modern author, and republished in 1829. There is also a treatise on the same subject, by 孟河 Măng Hô, a Nanking physician, entitled 孟氏幼科 Mãng she yéw k'o. The 浩 값 Tso shwo is a small treatise on a form of infantile Eruptions, by 金 位 Kiu Wei, a physician of Hangchow.

One of the most popular treatises on the diseases of the Eye, is the 審視基函 Shin shè yaou han, in six books, by 傅仁学 Foo Jin-yù, published in 1647. Another essay on the same subject is entitled 一草亭目科全書 Yih ts'adu ting muh k'o tseuen shoo, written by a physician named 鄧越 T'ăng Yuèn. A great part of the book is occupied with prescriptions for eye diseases.

The 急 教廣生集 Keih kew kwang sang tseih is a collection of plans and prescriptions for saving life in cases of extreme peril, such as attempted suicides, unforeseen calamities, etc.; also methods of prolonging life under various circumstances of uncommon occurrence.

The 大生要官 Tá sảng yaou chè is a treatise on Parturition, written by 唐千頃 T'âng Ts'ëen-k'lng, in the early part of the present dynasty, and has been several times republished. The 春世 編 Shów she pêen is a short disquisition on Parturition and the Rearing of Children, with a variety of prescriptions, published about the year 1772.

The 法国章生全 Sung yae tsun sang tseuen shoo, in 15 books, written by 选 E Sung Yae, in 1696, professes to be a complete guide to the preservation of health. The author seems to have made a diligent study of the Book of Changes, the misty doctrines of which he endeavours to combine with a series of medical precepts, pertaining to almost every ailment to which the human frame is exposed.

The 醫方集解 E fang tseih kead is a collection of medical prescriptions, with elucidations, written by Wang Gang, in the year 1682. The 程氏基簡方論 Ch'ing shé é këen fung lún, in six books, is a similar collection by 程度 新 Ch'ing Lè-sin, which dates about 1693. It has extensive discussious on the properties of the medicines employed. In 1707, another was published by M & Yu E, with prescriptions for almost every complaint, under the title 經 點 夏 方 King yèn lëang fang. The 集點頁方 Tseih yèn leang fang is an extensive collection of prescriptions, in six books, embracing the whole range of pathology, compiled by 年希 Něên He-yaôn, about the year 1724. The 經驗廣集 King yèn kwàng tseih is another famous collection, made about the year 1754, by 李文柄 Lè Wăn-plug. The 衛生鴻實 . Wéi săng hung padu is a comprehensive general collection in six books, with a commentary, published in 1844. The 掌 坤 移 笈 Ning k'wān pe keih is a book of prescriptions for female complaints, published by one 福登 Lè T'ang, in 1786. The 治皇新方 Che koò sin fang is a treatise on Anthelmintics, written by 繆 福 照 Leadu Fuh-chaon, in 1835. The 太警院急载 夏方摘要 Paé e yuén keik kéw löang fang t'eik yaou is a selection of prescriptions employed by the imperial medical college for saving life in cases of extreme peril.

The 選生八陰 Tsun sang pā tseen is a discourse on Hygiene, in 20 books, written by 高澤深 Kaon Leen-shiu, in 1591. It is divided into eight parts, on—Undivided Application, Seasonable Regimen, Rest and Pleasure, Prevention of Disease in the Future, Eating, Drinking and Clothing, Amusements in Retirement, Efficacious Medicines, and Examples of the Virtuous.

An old treatise on the ailments of the Buffalo, entitled 水 牛 經. Shrouy néw king, professes to be written by 造 父 Tsadu-foó, during the 7th century, but it is probably of much more recent authorship.

The 潔馬集 Leaou mà tseih is a simple treatise on the Veterinary Art, composed by 喻仁 Yú Jin and 喻赞 Yú Kěč, in 1598. The concluding part is on the treatment of Camels.

The 牛 經 大 全 Néw king tâ tseûen is a small work on the medical treatment of Oxen and Buffaloes, by the same authors as the preceding.

Some few contributions were made to medical science and anatomy by the European missionaries who came to China during the 17th century, but the books they wrote are merely preserved as literary enriosities, and do not appear to have made any aggression on the native practice. More recently Dr. Hobson 合信 Ho sin has done good service to the cause by his several publications in this department, and there is reason to believe that the true principles of the science as laid down by him, will ultimately supersede much of the groundless theories on which the Chinese trust. His work on Physiology, the 全體新論 Tseuen t'è sin lún, which was published in 1850, has been very favourably received, and he has more recently issued the 西 警 暴 論 Se e les lún, on the Principles and Practice of Surgery, the 婚恩 新設 Foó ying sin shwo, on Midwifery and the Diseases of Children, and the 內科 新 n Núy k'o sin shwo, on the Practice of Medicine and Materia Medica. . These are accompanied by a vocabulary of medical terms in Euglish and Chinese.

в. The next class in this division is denominated 天文算法 Teen wan swan fa, "Astronomy and Mathematics." Although we have astronomical notices of much interest in the oldest authentic writings extant, yet separate works on the science are rare during the early ages. The several dynastic histories are a treasure in this respect, and together with the independent works on the same subject, exhibit a view of the progressive changes that have taken place, down to the adoption of the European theories at the end of the Ming dynasty. The Chinese appear to have had three methods of representing the starry firmament in ancient times; the first called 黃 天 Kaé t'ëen, in which the heavens are represented as a concave sphere; the second called 潼 天 Hwan t'ëen in which the universe is represented by a globe, with the stars depicted on the outer surface; the third called 實 夜 Seuen yay has not been handed down, but native authors suppose that there is a close resemblance between it and the system introduced by Europeans.

The 周锋算程 Chow pe swán king is thought to be a relic of the Chow dynasty, and is the only ancient work we have on the Kaé t'ëen system of astronomy. It has a commentary by 趙君卿 Chaóu Kenn-k'ing of the Han dynasty, which was reëdited by 甄 堂 Chin Lwan

early in the 7th century, and further elucidations were given by Lè Chun-fung of the Tang. The first part which is looked upon as the original work on Trigonometry, consists of a dialogue between the celebrated Chow Kung and 商高 Shang Kaou, one of the Chow ministers, on the properties of the right-angled triangle. This is followed by another dialogue between 奏方 Yung Fang and 陳子 Chin-tszè, on some of the rudimentary facts of astronomy, from which to the end appears to have been added at a later time. The last part treats more in detail of the elements of the Kaé t'ëen astronomy. It has a statement of the variation of temperature and length of the day according to the latitude. There is a chapter on the pronunciation and meaning of the words in the Chow pe, called 周钟算整音 Chow pe swán king yin é, by 李籍 Lè Tseih, which it has been customary to publish as an appendix.

The 新儀象法要 Sin & seang fā yaou, written by 整理 Soo Sung, at the close of the 11th century, is the oldest work we have on the Hwān t'ëen system of astronomy. Soo received the imperial command to construct a celestial globe, and other machinery to represent the structure of the heavens, the whole of which was set in motion by water power, and formed an astronomical clock, indicating various periods during the day and year. The above-named work, which is a description of this apparatus, is illustrated by 60 plates, consisting of diagrams with minute explanations to each, and maps of the stars for both northern and southern hemispheres.

The 直急新書 Kih sëáng sin shoo is an astronomical treatise supposed to be written by 賴皮欽 Chaou Yèw-k'in of the Yuen dynasty. There are several peculiarities in which this differs from preceding works. It ascribes the length of the day, not to the distance of the sun. but to its altitude, and the heat of the atmosphere to the accumulation of air. It maintains that the planets circulate round the earth in parallels of declination, while they revolve about the pole of the ecliptic in tortuous paths from north to south. It gives the distance of the sun being greater in the zenith and less at the horizon, as the cause of the apparent increase in the size of that luminary in the latter condition, and decrease in the former. The zenith is held to be invariable, and directly over the city of W Yang-ch'ing in Shan-se, while the ecliptic is said to shift its position from year to year. In many other points it deviates from the previously accredited doctrines. The style of the composition is profuse to excess, and the arrangement is wanting in literary taste. For these reasons 王 禕 Wang Wei of the Ming undertook to revise, and reduced it to half the bulk, with the title 重 住 草 集 新 雲 Chúng sew kth seáng sin shoo; but in improving the style, he has so materially altered the sense, that it is scarcely a fair representative of the original.

The exceedingly low state into which the science had fallen during the Ming: the inability of the officers to take an observation, or to correct the errors which had accumulated in the course of time from the imperfection of the rules then in use, all tended to prepare the way for the Jesuit missionaries who entered China early in the 17th century; and the mathematical and scientific attainments which these brought with them from the west, were the means of raising them to influence at the imperial court. Most of the treatises on astronomy which they wrote have been handed down as text books among the Chinese. One Sabatin de Ursis, in 1611. This is a description of an astronomical instrument, giving an orthographic representation of the heavens, which combines the uses of a quadrant, meridian zenith and azimuth instruments, sun dial, and other things, all which is minutely explained, the whole being based on a tacit admission of the Ptolemaic theory. There is a preface by Sen Kwang-k'è.

The 天問界 Treen wan lev is a concise description of the Ptolemaic astronomy, written by Emanuel Diaz 陽 諾 Yang Ma-no in 1614: It is in the form of a dialogue, and illustrated by numerous diagrams: At the end the author notices the recent discovery of the telescope, with Galileo's 伽 思 Këa le-lev observations on Saturn, the ring of which he took for two small stars attached to that planet, Jupiter's four moons, and the milky-way strewed with fixed stars.

The 新法算書 Sin fā swán shoo, in 100 books, is a compilation of details regarding the newly introduced European astronomy, drawn up about the year 1634, by Seu Kwang-k'è, 李之囊 Lè Che-tsaou, 李天經 Lè T'ëen-king, Nicolas Longobardi 龍華民 Lung Hwamin, John Terence 鄧玉函 Tang yu-han, James Rho 羅雅各 Lo Ya-kō, and John Adam Schaal 沿岩望 Tang Jo-wang. The discrepancies in the state calendar having reached an extent too conspicuous to be overlooked, and the fame of the Europeans who visited the capital, having spread abroad, for their skill in astronomical science, Longobardi and Terence were called by the Board of Rites to engage in the reformation of that all-important periodical; Seu Kwang-k'è, Lè Che-tsaou, and Lè T'ëen-king, being appointed their coadjutors. A new board was established by the emperor for this work, and

Rho and Schaal were engaged on occasion of the death of Terence. Before the death of Seu, which took place in 1633, ten books of astronomy written under his superintendence, had been laid before the These form the nucleus of the work above-named, which increased to its ultimate dimension under the superintendence of Le-T'ëen-king, who succeeded Seu as assessor of the board. It is divided into 11 parts, on-The Elements of the System, Standard Numbers, Calculations, Instruments, General Operations, Sun's Course, Fixed Stars, Moon's Path, Nodes and Conjunctions of San and Moon, Five Planets, and Nodes and Conjunctions of the Five Planets. The whole is preceded by the various memorials and edicts which passed on the subject; and there is an appendix by Schaal in two parts, consisting of biographical notices of Western astronomers, and an elucidation of the difference between the new and the old systems of chronology. The Ptolemaic system is still adhered to throughout; and although Copernicus 歐白泥 Ko pih-ne, Tycho Brahe 弟谷 Te kuh and even Kepler 刻白 間 Kih pih urh are frequently mentioned by name in connexion with their labours, there is only slight allusions to the systems which have received their designations from these astronomers. Tycho Brahe's discovery of the variation of obliquity of the ecliptic is stated, and his numbers adopted for that and other elements, as also the solar and lunar tables. The work was originally named the 農 論 腰書 Ts'ung ching leih shoo, but was afterwards changed to the preceding designation, in consequence of the character leth forming part of the emperor's name during the K'ang-he period. It has been also published with the title 西洋腰法新想 Se ydng leih fā sin shoo.

Among the minor works of Seu Kwang-k'è, are three relating to practical astronomy, written near the close of the Wăn-leih period, which were suggested by his intimacy with Ricci 利馬實 Le Ma-tow in former years. The 測量法數 Ts'ih lëáng fã é is the substance of an oral translation by Ricci, being an explanation of the theory of astronomical measurements by means of the right-angled triangle, and treats of,—The Construction of Instruments, Shadows, and Practical Rules in Sixteen Propositions, with an appendix on the Rule of Three. The 測量果同 Ts'th lëáng é t'ang is a short treatise on the analogy between the system of angular measurement in the ancient native work Kèw chang, and the recently introduced European method, in which he points out the identity of the theory, while there are some unimportant differences in the practice, which he exemplifies in six propositions. The 句 股數 Keú koð é is a development of the theory

of the right-angled triangle, giving an arithmetical illustration of its geometrical properties.

The 揮蓋通意圖就 Hwan kaé t'ung heén t'ob shwo, by Lè Chetsaou, is a treatise on the stereographic projection of the celestial sphere, illustrated by diagrams, and minute description, with tables of the positions of the fixed stars and sun's declination. It was written in 1607.

The 图容較義 Yuen yung keaou é, written by Lè Che-tsaou from the dictation of Ricci, and published in 1614, is a short geometrical treatise, consisting of 18 propositions, on the proportional capacities of various figures and bodies, commencing with the triangle and ascending by degrees to the circle and sphere.

Notwithstanding the obvious superiority of the Jesuit methods of calculation over the native system then in use, prejudice was too strong in influential quarters to admit of the adoption of the new theory during the Ming dynasty, and it was not till the establishment of the Tsing on the imperial throne, that it became the standard of the Astronomical Board. The early Manchu emperors felt less difficulty in receiving it, and foreigners were encouraged to make known at court the arts and sciences of the west. The very considerable contributions thus obtained to the science of Astronomy induced the second monarchof the dynasty to conceive the idea of a new work, embodying all the most recent and authentic information on this science, and in 1713 the 腰盤考成 Leth sëáng k'adu ching, in 42 books, received the imperial imprimatur. The first part is theoretical, the following practical, and the last consists of Tables. There are several points in which this differs from the large work of the Ming. The obliquity of the ecliptic is given from native observation as 23d. 29m. 30s., being two minutes less than Tycho Brahe. In the old work, for the equation of time, the correction of the sun's velocity and declination is performed by a single operation, while the new separates the two sources of error, making allowance for the minute motion of the perihelion. There are also some differences in the principle of calculating the positions of the heavenly bodies, and the epoch is changed from the year 1628 to 1683; but the Ptolemaic theory is still retained. This work although a decided advance upon its predecessor, was in the course of time found to be inadequate in some particulars; and scarcely a hundred years had elapsed, when in view of the new discoveries and inventions in European astronomy, by Cassini 隨 西尼 Ko se-ne, Flamstead 佛 蘭 儘 Fuh-lan tth and others, and the imperfection of the original tables, an imperial

rescript in 1738 ordered an appendix to be added, embodying amended tables and the recent improvements of the west. This was composed in 10 books, chiefly by Ignatius Kægler ** ** Tae tsin-heen and André Pereyra ** Seu Mow-tih. It gives the sun's parallax as 10 seconds, instead of three minutes, the old number. The angle of refraction at the horizon is changed from 34 to 32 minutes, and at an altitude of 45 degrees, 59 seconds is given, instead of five seconds the former number. The elliptic orbits of the planets are suggested as more conformable with observation than the epicycles, and Kepler's law of equal areas in equal times is stated. The circulation of Venus, Mercury, and Mars about the sun is also named, but the whole are still made to revolve about the earth as the centre.

The 聽 若 法 Headu gan sin fā, in six books, written by 王 编 Wang Seih-ch'èn, in 1643, professes to give a new system of astronomy. The author who held aloof from the contentions prevailing between the advocates of the rival systems, gives a compromise between the eastern and western theories, together with the result of his own observations; for it was customary with him, when the sky was clear, at times to spend whole nights on the top of his house gazing at the stars. He uses the centesimal division of the circle, and fixes the tropical year at 365.2421866 days, while he makes the annual precession 1.437326 minute. The first book lays down the principles of trigonometry, and the remainder is occupied with a general outline of the elements of astronomy.

The 歷算全書 Leih swan tseden shoo, in 60 books, is a collection of astronomical and mathematical works by Mei Wüh-gan, an acute student and one of the most voluminous writers on this branch of science during the present dynasty. In 1702, when the emperor visited

Keang-nan, he marked Mei with distinguished honour, on account of his writings, which had been previously presented, and he was called to assist in the great imperial work then in progress. Mei's manuscripts to the number of 29 different works were collected and published under the above title, by 魏 荔形 Wei Lé-t'ung, in 1723. The contents consist of,—歷 學 歷 問 Leih hëo e wan "Chronological Doubts," 歷 學 歷 問 灌 Leih hēŏ è wān poò "Addenda to the preceding," 腰 舉 答 問 Leih hēŏ tã wãn "Questions on Chronology," 温三角墨要 Hoo san hëo keu yaou "Essentials of Spherical Trigonometry," 環中 季尺 Hwan chung shoò ch'th "Arithmetic of the Circle," 黨 周 地 度 合 考 Súy chow te too ho kaou "Investigation of the Length of the Year and the Degree," 平立定三差說 Ping leih ting san ch'a shwo "Planetary "Variations," 冬至者 Tung chè k'aòu" Investigation regarding the Winter Solstice," 諸方日軌 Choo fang jih kèw "The Sun's Course according to various Latitudes," 五星紀要 Woo sing kè yaou "Essentials of Planetary Astronomy," 火星本法 Hò sing pun fā "The law of the Motion of Mars," 七 政 細 草 Ts'eth ching se ts'aŏu " Calculations for the Paths of the Sun, Moon and Planets," 揆 日 侯 里 紀 要 Kwel jih hów sing ke yaou "Observation of the Sun and Stars," = 4 at Urh ming pod choó "Supplementary Remarks on two Astronomical Instruments." 歷學辭枝 Leih hëo pëen che "Explanation of the Ming Dynasty Chronology," 交食管見 Keaou shih kwan keén "Brief Remarks on Eclipses," 交食 萤 求 Keaou shih mung k'êw "Inquiry regarding Solar Eclipses," 古算衔思 Koo swán yen leŏ "Notes on Ancient Arithmetic," 籌算 Ch'ow swan "On the Principle of Napier's Rods," 2 1 Pieh swan "On Written Arithmetic," 座 算 釋 例 Too swán shih lé "Explanation of Trigonometrical Calculations," 方程 Fang ch'ing "Equations," 句股關 微 Keú koò ch'én wế "Mysteries of the Right-augled Triangle Revealed," 三角法學要 San këo fā keu yaou "Essentials of Trigonometry," 解制 圖之根 Keaè kõ yuen che kăn "Elucidation of the Dissection of the Circle," 方圖寫着 Fang yuên mieh tseih "Areas of the Square and Circle," 整何福程 Ke hô poo pëen "Supplementary Treatise on Geometry," 小 唐 拾 昔 Shaou kwang shih é "Gleanings on Evolution," 蟴 法 測 量 Ts'een too ts'ih leang "Mensuration of Earthwork." Besides the above collection, Mei left 59 other works on kindred subjects, the greater part of which have been allowed to remain in manuscript. A minor essay of this author has been published with the title 皇辰 就 Heo leih shwo, in which in a dialogue form, he urges the importance of a general knowledge of the principles of astronomy, as a means of overturning astrological superstitions. Another published essay by the same, is entitled

古算器 考 Koò swán k'e k'adu, "Inquiry regarding Ancient Calculating Instruments," in which he shews that the use of the abacus in China is comparatively recent, probably not earlier than the 12th century.

The ** Sob hëo, in eight books, is a series of strictures on Mei Wüh-gan's publications, by Këang Yung, who wrote during the 18th century, and adopted the principles laid down in the Leih seang k'aou ching. It discusses seriatim,—The Science of Chronology, Variation in the Length of the Year, Length of the 24 Solar Periods, Elements for determining the Winter Solstice, i. e., the Mean Year, Motion of the Apsides, and Variation in the Diameter of the Sun's Cycle and Epicycle, Discussion on the Motions of the Sun, Moon and Planets, Peculiarities in the Motions of Venus and Mercury, Comparison of the Native with the European Theories, and Contributions to Trigonometrical Computation. The last section is further extended in a supplementary chapter.

History and tradition alike warrant the belief that arithmetic has been cultivated as a science among the Chinese for many ages past. There are vague intimations of a work on this subject in nine sections, having been used officially during the Chow dynasty. This is said to have suffered to some extent the fate of other literary works, at the time of the general burning during the Tsin. Imperfect fragments of it are stated to have been collected together by 强 答 Chang Ts'ang in the early part of the Han, who arranged, corrected and edited them with additions, under the title 九 堂 篇 Kèw chang swán shuh. Some think, however, from internal evidence, that it was not written earlier than the Christian era. A commentary on this is attributed to 21 48 Lêw Hwuy, with the date A. D. 263; and an exposition was further added by Lè Chun-fung of the Tang; in which state it seems to have been well known during that dynasty. In the Sung it was preserved as a rarity, and was lost entirely during the Ming; the copy now preserved, was extracted piecemeal from the great cyclopædia Yung lo tá têèn, but is found to agree very exactly with the quotations from, and descriptions given of, Lè Chun-fung's work. It has been carefully corrected, reedited by able hands, and repeatedly republished in modern The names of the nine sections which give the title to the book may be translated,-Plane Mensuration, Proportion, Fellowship, Evolution, Mensuration of Solids, Alligation, Surplus and Deficit, Equations, and Trigonometry. This occupies nine books, containing in all 246 problems, and there is an additional book at the end, with the sounds and meaning of the characters, by Lè Tseih. It was formerly illustrated by diagrams, but these were already lost during the Sung.

Next in order of time is the 孫子算經 Sun tszè swan king, which consists of a series of problems in arithmetic, with particular explanations of each proposition. It begins with scales of weights and measures and notation, which are followed by a table of the density of various mineral substances, and two rules for multiplication and division. Nothing is known of the author 孫子 Sun tszè, but it is supposed to have been written about the 3rd century. The work as a whole has been long lost, and the editions now in circulation follow a copy made of extracts from the Yung lot tá teèn.

The 數位記憶 Soo shuh he e, which professes to be written by 会 Seu Yo of the Han dynasty, is a small treatise in a very obscure style, which commencing with some vague Taouist phraseology, gives details on the Buddhist numeration, and particularizes 14 professedly ancient systems of calculation. A commentary, said to be by Chin Lwan of the 6th century, enters with more minuteness into the subject. A work of this character and title is known to have been in existence during the Tang, but there is tolerably good evidence that it has been long lost since that time, and that the present is a later fabrication. Although, however, it is a spurious production, yet it is still an ancient work, and valued as such.

The 海島 第 經 Haè tadu swán king, consists of nine problems in practical trigonometry, with minute elucidation, written by Lêw Hwny, and originally appended as an exposition to the last book of the Kèw chang swán shüh. It was afterwards published as a separate volume with diagrams, under the title 重 差 Chung ch'a, which refers to the method of taking observations by a series of stiles of different lengths. This was changed for the present title during the Tang, when a commentary was added by Lè Chun-fung. The ancient copies have all been long lost, and the present editions are extracted from the Yung lo tá teĕn.

The 五 算 經 Wood tsaou swan king is a treatise by an unknown hand on five different classes of arithmetical problems, i. e., Land Measure Calculations, Military Calculations, Calculations on the Comparative Value of Grain, Calculations on the Bulk of Grain, and Calculations on the Circulating Medium. As there was a commentary on this by Chin Lwan, the original is thought to be of earlier date than the 6th century. It was already out of print in the 12th century, since which time it has been handed down by manuscript copies very faulty, in the possession of private hands, until within a recent period, when these have been corrected by the dismembered extracts in the Yung lo ta teèn, and several times republished.

The 夏侯陽繁經 Hea hów yáng swan king is the most simple and practical of all the ancient arithmetical treatises. The subject matter is confined to the rules of the ancient Kèw chang, but the author omits all questions that did not actually bear upon the business of daily life. There are some important notes on weights and measures, especially on the variation in measures of capacity and length. It is not known when the author 夏侯陽 Hëá-hów Yâng lived, but it is reported to have had a commentary by Chin Lwan, which would make it as early as the beginning of the 6th century at least; circumstances of a later period than Chin Lwan, however, are mentioned in the text, which has led to the belief that additions have been made by another hand. The work as a separate publication has long been lost sight of and the copies as now restored and published, have been obtained from the Yung lotá teen. It is so much divided into small sections in that thesaurus, however, that it is very doubtful if we now have it in its exact ancient form.

The **A E A C** Wood king swan shah is a mathematical elucidation of various points stated in the Yih king, Shoo king, She king, Lè ké, Chow lè, E le, Ch'un ts'ew, Heaóu king, and Lún yu, written by Chin Lwan, and commented by Lè Chun-fung. Besides its worth as a mathematical antiquity, it is valued for a number of quotations from ancient historical works, which have accumulated errors in the course of time. Like the preceding works, this also was lost long before the present dynasty, and has been restored from the Yung lo tá tëen, which it is believed contains the complete work distributed in various parts.

The 强弱建算器 Chang k'ew këén swán king is an arithmetical treatise of uncertain date, by 强强 Chang K'ew-këén. It is only known that it was written posterior to those of Hëá-hów Yang and Sun tszè, both of which the author quotes, and must be at least as early as Chin Lwan who wrote a commentary on it. There is an elucidation of the problems appended, by 到孝孫 Lêw Heaóu-sun of the Tang, and notes by Lè Chun-fung. It begins with exercises in Fractions, after which are four problems in Trigonometry, and these are followed by a variety of questions in Alligation, Mensuration of Solids, Fellowship, and Plane Mensuration. This work has come down to us perfect, from the edition printed in the Sung dynasty.

The 最古算經 Ts'eih k'od swan king, by 王孝通 Wang Headu-t'ung of the Tang dynasty, consists of 20 problems on the principle of Solid Mensuration, with a commentary by the author. This treatise is considered somewhat abstruse by the natives. It has reached us entire,

with the exception a few lines at the end where part of the page in the ancient copy had been torn away. The author in his preface, offers a thousand taels of silver to any one who will detect a single word of error in the work. An exposition was written on this book by 强致仁 Chang Tun-jîn, in 1801, in which the working out of every problem is shown at full length, according to the *Tëen yuên* process.

Old catalogues mention a book of the stars, with the title 星 經 Sing king, written during the Han, by 甘及 Kan Kung and 石 申 Shǐh Shin. An ancient work with the same title is still extant; some have thought this to be the same, but it has been concluded on critical evidence that it cannot be older than the Tang dynasty. The figures of the several constellations visible from the latitude of China are given, with a short description, and astrological notes to each.

The 數 書 九 章 Soó shoo kèw chang, in 18 books, written by 奏 九 韶 Tsin Kèw-shaou in 1247, is almost the only treatise specially on arithmetic, which appeared during the Sung dynasty. Although it is divided into nine sections, it is an entirely different arrangement of subjects from the more aucient work with same name. The first section contains a new formula for the resolution of indeterminate problems. called 大 術 Tá yen, being analogous to the better known Hindoo process Cuttaca, which Colebrooke translates "Pulverizer." This forms the root of the following eight sections, which treat respectively of .-Chronological Calculations, Land Mensuration, Trigonometrical Calculations, State Service, Imposts, Fortifications, Military Calculations, and Barter. The most notable point, however, is the introduction of the 天元 Teen vuen, or Chinese system of Algebra, this being the earliest work in which this process is found. The numeral expressions are all written horizontally. A critical examination and correction of the typographical and other errors in this was published in 1842, by 宋景昌 Súng King-ch'ang, with the title 數書九章礼記 Soó shoo kèw chang chả ké.

The 油 编 无 Ts'ih yuén haè king, in 12 books, by 幸 冶 Lè Yày, bears date 1248. This is a work on trigonometrical calculation, illustrating at great length the T'ëen yuén process. The first page has a diagram of a circle contained in a triangle, which is dissected into 15 different figures; the definitions and ratios of the several parts are then given, and these are followed by 170 problems, in which the principles of the new science are seen to advantage. There is an exposition and scholia throughout by the author. A series of explanatory notes were added by 李 乾 Lè Jûy, when it was republished in

1797. It is said that the author, having collected several hundred books of his own manuscript, when on his death-bed committed them to the care of his son with the injunction to burn them all except the work in question, which he valued above the others. The 全古演设 Yih kod yèn t'wan is another production of the same author, written in 1282, and consists of 64 geometrical problems, illustrating the principles of Plane Mensuration, Evolution, and other rules, the whole being developed by means of the T'een yuén.

In 1261, 楊 實 Yâng Hwny wrote a treatise explanatory of the arithmetical formulæ in the last five sections of the ancient Kew chang, with the title 静解九章 算法 Tsëâng keae kèw chang swán fã, the last part of which is a classified arrangement of the ancient text. In the course of ages numerous errors having crept into the existing copies of this work, a critical examination, with a rectification of the defects, was published in 1842, by Súng King-ch'ang, with the title 뽥 無 九 章 算 法 札 記 Tsëang keae kèw chang swan fã chặ ké. In 1275, the same anthor completed another work on arithmetic in six books, entitled 楊輝篡法 Yâng hwuy swán fã. This consists of,—Ready Methods for Calculating Land Measure, Arithmetical Transformations, Thesaurus of Multiplicational and Divisional Transformations, Application of Arithmetical Formulæ, and Problems supplementary to Ancient Authors. The use of the Teen yuen and horizontal notation are found to a small extent in this treatise. Like the preceding, in the copies that have come down to us, the faults are very numerous, and these have also been corrected by the same author, in a pamphlet entitled 楊 輝 算 法 札 記 Yang hwuy swan fã chã ké.

The 算學啓蒙 Swán heo kie mûng is a general treatise on arithmetic, by 朱世傑 Choo Shé-këé, published in 1299, containing 259 problems on the various branches of calculation and mensuration, with ample exposition and notes, in the latter part of which a good deal of use is made of the Tëen yuén. The work had been lost in China for several centuries, and was recently recovered from a Corean envoy in the capital, having been reprinted in that country in 1660. A new edition was issued at Yâng-chow in 1829. The same author completed the 巴元玉鑑 Szé yuén yūh këèn in 1303, which is a development of an extension of the Tëen yuén algebra, by using four symbols of quantity instead of one, or rather using the equivalent of symbols in the peculiar manner of arranging the positions. There are 288 problems in all, many of them of considerable complexity; some containing several unknown quantities, and involving the extraction of roots,

sometimes as high as the 13th power, which is performed by exactly the same process as that discovered by Horner in 1819, known as his "Rule for solving Equations of all Orders," forming an essential part of the Tēen yuên also. This like the other work of Choo was unknown to the public during the Ming dynasty, and has been transmitted in private libraries by manuscript copies, one of which was obtained during the present century by Yuên Yuên, who published it with a further elucidation by 程 含 Lô Mîng-hëang, in 1836, under the title 四元 玉 鑑 和 草 Szé yuên yūh kēên se ts'adu. An elaborate development of the principle of the Szé yuên or "Four Monad" Process, by Lô Mîng-hëang, was also published the same year, with the title 四元 程 例 Szé yuên shih lé.

The 丁戶算法 Ting keú swán fã is a collection of problems in arithmetic, with little apparent order in the arrangement. There are a few rules given, and an exposition to each problem, the horizontal notation being occasionally employed. This was written by Ting Keú, in 1855.

The **E M P Tow** leen se ts'adu is a work similar in character to the preceding, but more minute in the expository details. It was probably written about the same period, but the author's name is lost.

About the middle of the Ming dynasty, 程·大位 Ch'ing Tá-wei composed the 算法統宗 Swán fã t'ung tsung, in 17 books, the main object of which is to elucidate the principle of the abacus, in its application to the rules of arithmetic. It gives a general detail of the formulæ of the Kew chang; but there is little originality, and the style of the composition is rugged and prolix in the extreme.

The 同文章指 Tung wan swan chè, in 10 books, is a treatise on arithmetic, by Lè Che-tsaou, published in 1614, being a digest of the science as then known in Europe, which had been communicated to him by Ricci. It is divided into two parts; the first or preliminary portion merely containing the rules for Notation, Addition, Subtraction, Multiplication, Division, and the various operations of Fractional computation. The second part which comprises four-fifths of the whole, treats at great length on the Rule of three in all its phrases, Extraction of Roots, and Trigonometrical Calculations. There is scarcely anything in this work that is not to be found in the ancient native treatise Kèw chang, while the latter contains several points actually in advance of the new system. But mathematical studies having been long dormant in China, when the Jusuits arrived, few if any of the native scholars knew what the ancient works contained, and the missionaries were left to teach

many things as new, which had been well understood in China for ages past. The consequence was the introduction of a new nomenclature in place of the old established terminology, and the latter having been since restored by native mathematicians, there are now two systems of terms, both which being partially or simultaneously adopted in many modern treatises, have introduced a looseness and inaccuracy of phrase-ology, little to the advantage of mathematical studies. There are two prefaces to this treatise, by Lè Che-tsaou and Sen Kwang-k'è.

Although the Chinese were well versed in trigonometry, both plane and spherical, the latter having been introduced in the 13th century, yet the science of geometry as handed down from the time of Euclid, was altogether new to them. The first six books of the "Elements of Geometry," having been orally translated by Ricci, and written out by Seu Kwang-k'è, under the title 養何原本 Ke hô yuên pun, were much studied by mathematicians, among which class the work has retained its popularity ever since. It has notes throughout translated from Clavius, under whom Ricci studies the exact science. The last nine books have been translated, and were published at Sung-këang, in 1857.

The 五星行度解 Woò sing hing t'oó keaè is a short treatise on the planetary system, by Wâng Seĭh-ch'én mentioned above, in which he abandons the Ptolemaic theory, then recognized as the doctrine of Europe, and propounds a system substantially the same as that of Tycho Brahe, placing the earth in the centre, and making the five planets revolve about the sun in its circuit round the earth. This he published as his own theory, in opposition to the astronomy of the west, and there is nothing improbable in the opinion that he thought it out for himself; although it is possible he may have got some hints on the subject from the missionaries then in China, who were quite familiar with the principles of Tycho's system.

The 天元曆理全書 Tëen yuên leih le tseuén shoo, in 51 books, is a treatise on astronomy and chronology, by 徐 Seu fa, published in 1682. It is divided into eight parts, on—First Principles, Examination of Ancient Records, Determination of Laws, Chronology of Ages, Verification of Periods, Critical Investigation of the Classic Histories and Commentaries, Narrative of Celestial Observations through successive ages, and Record of Celestial Observations. The author does not show much skill in regard to mathematics, but has considerable talent for the critical investigation of antiquity. He adopts without reserve, the chronology of the Chilh shoo ké nëen and the Keth chung chow shoo,

which he discusses at some length, and gives the result in a tabular form, beginning with the year R. C. 2164 and extending to A. D. 1662. He has some notes on the Buddhist cosmogony, which he seems to think may be reconciled with European theory.

In 1713, the same year that the Leih seang k'adu ching was completed, a companion work from the same source also appeared, containing the mathematical processes initiatory to the astronomical formulæ in the above. This gives a comprehensive detail of the science of arithmetic as it then stood, embracing all the recent European introductions. under the title 數理精靈 Soó le tsing yun, and is divided into three parts. The first part in five books is discursive and theoretical, in which the origin of numeration is traced up to the ancient sages of China, and the nucleus of the Chow pe is given with a commentary. Next is a treatise on Geometry, giving the theory of linear measurements, which is followed by a demonstration of the theory of numbers. The second part in 40 books is practical, being divided into five sections. the first of which gives weights, measures, notation, and the initial rules of arithmetic; the second section treats of linear measurement in all its varieties; the third is on surfaces, with their relative proportions; the fourth is on solids of every kind, plane and curved. The last section contains the earliest record we have of the process of European Algebra. which had been introduced in China by some of the missionaries, under the title 借根方 Tsèay kăn fang. The native algebra Tëen yuin does not seem to have been known by the compilers, as it is not even mentioned. This section also gives the earliest complete treatise on Logarithms, which is followed by details on the use of the sector. The third part contains eight books of tables :- first the eight lines of the trigonometrical canon for every 10 seconds; next is a table of factors of numbers up to 100,000, with a catalogue of prime numbers at the end; then follows a table of logarithms of natural numbers up to 100,000, which appears to be a transcript of Vlacq's table published in Holland in 1628, as it contains the six errors of that table faithfully copied; the last two books are a table of the logarithms of the eight lines of the trigonometrical canon for every 10 seconds.

The above publication with the Leih seang k'adu ching, and a third work on music, entitled 律吕正義 Leüh leu ching é, together constitute the grand thesaurus of the exact sciences, known as the 律歷清源 Leüh leih yuen yuén, drawn up under direct imperial superintendence, commenced during the years of K'ang-he, completed in those of Yung-ching, and published early in the Keen-lung period. The treatise on

music, which is held to be closely connected with mathematics, is divided into three parts, the first of which is occupied with the theory of music, including the proportional dimensions of wind and stringed instruments; the second part reduces to practice the preceding principles, in their application to the different kinds of instruments in use in China; the third part is a description of the European system of music, drawn up by the aid of Thomas Pereyra A H A Seu Jih shing, and an Italian missionary called by the Chinese 往 里 林 Tih Le-kih. It is illustrated by specimens of European musical notation, and like other parts of the work, is exceedingly clear and simple in style, the whole being engraved in the highest perfection of art. As a supplement to the preceding, an elaborate work on music was published in 1746, with the title 往日下業務 Leuh leu ching é hów pëen, in 120 books, professing to be from the imperial hand. Under 10 heads, this gives a minute detail of all matters connected with the music for the several departments of the state service, throughout the successive dynasties, with a discussion of the mathematical questions connected with the subject.

The 數度 符 Soo t'oo yen, in 23 books, is a mathematical summary, compiled by 方中 逼 Fang Chung-t'ung, early in the present dynasty, he having inherited a taste for such studies from his father 方以智 Fang E-ché, who held a high office under the Ming, and was distinguished for his attainments in the science. The attachment of the father to the fallen dynasty, drew upon the son the suspicion of the ruling powers, and he was consequently obliged to retire from public -notice for a season. From this cause the above-named work remained in manuscript for thirty years, before the author took any steps towards the publication, and it was not till about 1721 that it issued from the press. After some initiatory chapters on the source of numbers and music, it gives a treatise on Geometry, drawn up from Ricci's translation of Euclid; next is given the Method of Calculation by the Abacus, after the Swan fatung tsung, a treatise on the abacus published in the Ming dynasty; next are successive chapters on Written Arithmetic, the use of Napier's Rods, and Calculations by the Sector, all which he seems to have learned from the Tung wan swan chè, and the Sin fa swan shoo; after these the several rules of the Kew chang are expounded at great length, following the same order in which they are given in the Soó lè tsing yun.

The 句股引擎 Kèu koo yèn mûng, an elementary treatise on mathematics, by 陳許 Ch'în Hen, was completed in 1722, being in great part a compilation from previous works. It begins with a rule

for Addition from the Tâng wan swan chë; Subtraction is borrowed from Mei Wüh-gan's Peih swan; Multiplication is from the Swan fat t'ung tsung; Division is taken from Mei's Ch'ow swan. Next is a chapter on Notation, in which the author adopts the European horizontal plan. The following chapters are on Evolution, and the Use of the Right-angled Triangle, but in neither of these is the subject thoroughly expounded. The next chapter, on Trigonometry, is from Mei's San heo fa heu yaou, with explanatory details. The last chapter is an abbreviated table of the Lines of trigonometry, as given in the first translated European works. There appears to be little orginal in the work, but it may be useful to a beginner.

The 推步法解 Tuy poo fã keae is a treatise on practical astronomy, by Këang Yung, consisting of a number of arithmetical formulæ for calculating the conditions of the sun and planets. The first part is on the calculation of the sun's course; the next is for the moon's path; after which follows the rules for computing lunar eclipses; this is succeeded by corresponding rules for solar eclipses; and the last contains particular directions for the calculation of each of the five planets.

The 歷代論天 Leih taé lun l'ëen, by 楊 超格 Yang Chaou-kih, is a narrative of the progress of astronomical science in China, from the earliest period down to the present dynasty, with a discussion of the changes that have taken place in the computation of the elements, through successive dynasties.

The 策算 Ts'ih swán is a treatise on the use of Napier's rods in calculation, written by 戴實 Taé Chìn, in 1744. This art was first introduced into China by James Rho, while holding office in the Astronomical board, near the close of the Ming dynasty, and is still used by mathematicians.

The 尚書 天 Sháng shoo shih t'ëen, in six books, is an explanation of the Astronomy of the Shoo king, by 盛百二 Shing Pih-ūrh, written between the years 1749 and 1753. The author seems to have a thorough knowledge of the different prevailing astronomical theories, and prefers the Tychonic to the old Ptolemaic system.

The 九數通考 Kèw soó t'ung k'adu, in 12 books, published in 1773, is merely an epitome of the Soó lè tsing yun, by 風音養 K'eŭh Tsăng-fă, who says he first procured that work when on a visit to the capital in 1745, which led to his application to mathematical pursuits, and laid the foundation for the treatise in question.

The 割圓密準提法 Kō yuen meih sah tseš fā is an elucidation of a new method of finding the lines of trigonometry, by means of

manchu and President of the Astronomical Board, about the middle of the 18th century, and was completed by his pupil 陳 縣 新 Ch'în Tsé-sin, in 1774. The principle of this method had been introduced by a European missionary, called by the Chinese 社 德美 Too Teih-mei, and is extended by Mîng-gan-t'oo, who adopts a number of arbitrary roots on the algebraic principle. The first part of the work contains the rules for finding the several lines of the canon from certain data; the next gives the application of the preceding rules to the resolution of given problems; and the last is an explanation of the theory.

The 滋 韓 瑄 古 Pè wei sò yèn, by 跨 實 青 Go Paòn-ts'ing, published in 1800, is a popular little work giving the leading points in arithmetic, trigonometry, geography, and astronomy, in a simple form, illustrated by cuts of the stars and the celestial sphere, and other diagrams. The anthor shows that he is indebted to European teaching for much of his matter.

The 經 等 集 天 文 弦 King shoo swán hèo t'èen wãn k'aòu is an elucidation of the various mathematical and astronomical problems occurring in the classical and canonical works, written by 陳 愁 齡 Ch'în Mow-ling, in 1797. This contains the discussion of a number of questions omitted in the Woo king swán shüh, and the operations are carried to a greater degree of refinement by means of the modern improvements in the science.

The 衛 第 年 Hãng chae swán hëo, in six books, is a treatise on several theorems in trigonometry, by 汪 菜 Wang Lae, written in the latter part of last century and published in 1802. The author is evidently an original thinker, and shows a very clear knowledge of his subject.

The 高厚葉泉 Kaou hów mûng k'èw is a collection of articles relating to astronomical science, drawn up at various times during the Kéa-k'ing period, by 徐朝俊 Seu Ch'aou-seún. It is divided into five parts, the first of which is occupied with the elementary facts of

astronomy, and includes a very ancient description of the sidereal heavens. The second part contains the elements of geography. The third part consists of rules and directions for dialling, plates of 45 constellations, tables and rules for finding the time by the moon and stars, and plates and description of clockwork. The fourth part is on deleatial and terrestrial maps and globes, and solar observations with the rules relating thereto. The fifth part is a table of the sun's altitude at various latitudes, seasons, and hours. There are two large planisphere maps of the heavens published with this work, giving the names of the several constellations north and south and the numbers of the stars in Chinese and Arabic numerals. The author has evidently been under much obligation to the writings of foreigners for his information, but he is far from placing an implicit faith in all that they say, and steadily refuses to admit the earth's motion as a probable fact.

The 基 任 槽 Lè shé è shoo is a collection of the posthumons. works of Lè Jûy, published in 1823. This author, who died in 1818, is probably the most distinguished writer on mathematics during the present century. There are 11 works in the above collection ;-i. e., Examination of the Chronology in the first section of the fifth book of the Shoo king, Explanation of the E & San t'ung Chronology, Explanation of the 四分 Szé fun Chronology, Explanation of the 數量 Keen seang Chronology, Explanation of the 塞 元 Fung yuen Chronology, Explanation of the 占天 Chen t'een Chronology, On Discrepancies in the Measure of the Day, Exposition of a New System of Equations, Minute Exposition of Trigonometrical Formulæ, Minute Exposition of "Rules for calculating Arcs and Versed-sines," and Observations on Evolution. The last but one of these is an elucidation of the problems in the 温 失 算 卷 Hoo shè swan shah, a treatise on the Arc and Versed-sines, written by m 魔 群 Koo Ying-tseang, about the middle of the Ming dynasty. The Ko Show-king of the Yuen, entitled 授 時歷 章 Show she leih t'sadu, in which by means of the T'een yuen, he developes the application of arcs and versed-sines in the system of chronology, of which he was the author. In Koo's time, the Teen yuen having fallen into disuse for more than a hundred years, he failed to catch the spirit of the process, and having pondered over the trigonometrical subtleties of Ko Show king's work, he removed every vestige of the Teen yuen and published a series of illustrative problems, accompanied by an exposition according to the common rules of arithmetic, with the above-named title, as he had before published the Ts'ih quen hae king, subject to the same

expurgation. Lè Juy reverses the operation and gives the working out of Loo's problems according to the T'ëen yuên.

The 國天 歐 Yuen t'een t'ob shwo is a general treatise on astronomy, by 李明 徹 Lè Ming-ch'ĕ, a Taouist priest, published in 1821. The author adopts the Ptolemaic system as given by Diaz in the Teen wan leo, giving the modern corrections for the various elements. In a supplement, however, nearly as large as the original, he seems to have changed his views, and adopts the Tychonic theory. The work is illustrated throughout with well-cut diagrams.

The 角 書 着 Tsăng kwàng sin shāh is a collection of original problems in astronomy, regarding solar and lunar determinations. written by Lô Ming-heang, in 1821. The 旬股常三事拾禮 Keú koò rung san szé shih é was written in 1826 by the same hand, and is intended to elucidate the principle of the right-angled triangle, by means of the Teen quen, regarding particularly the contained circle. square, and perpendicular of the hypotheneuse. In 1827, this author wrote the 演元九式 Yen yuên kèw shih, consisting of an extended development of the capabilities of the Szé yuen, or Quadriliteral Algebra, which is elucidated at considerable length in nine problems. The 書 雜 着 油 Tat chuy tseih yèn is another production of the same author, written in 1837, being a treatise on the geometrical properties of the cone, the operations in which are all performed by the Teen quên. The 運 矢 算 卷 裙 Hoo she swan shah pod, written by the same author in 1840, is an extension of Lè Jûy's treatise on the Arc and Versed-sine, containing nearly four times the original number of problems, with a lengthy development of the rules for each, according to the Teen yu?n. There is an introductory section by Yuen Yuen. Another small work, which Lô Ming-heang completed the same year as the preceding, is entitled 三角和較算例 San ker ho keadu swan le. which consists of 24 problems, embracing 96 rules on the calculation of angles; the aim of the author being to show that the ancient doctrine of the right-angled triangle contains the principle of the modern trigonometry imported from Europe. The 周 無 專 鄭 銘 攷 Chow woo chuen and ming kadu, by the same hand, is a chronological investigation to ascertain the date of an ancient vase kept at Tseaou shan (Silver Island) in the Yang-taze keang. The only data furnished on the inscription are—that it belongs to the Chow dynasty, at a period when the day after full of the ninth month was the 31st day of the cycle. This he determines to be in the 10th year of 實王 Senen wang, which according to the commonly received chronology, would be B. C. 812.

The 天文類 Tëen wan lúy consists of a collection of extracts from ancient works regarding Astronomy.

The 聚卷山房算學 T'suy wei shan fáng swán hëờ is a mathematical compendium published in the earlier part of the Taou-kwang period, by 强 作 楠 Chang Tsŏ-nan, in 38 books, consisting of 15 parts, on-Solid Mensuration, including a chapter on European Algebra, Additional Rules for Plane Mensuration, Supplementary Section on Solid and Plane Mensoration, which treats of the Teen yuen algebra. Tables of the Eight Lines of the Canon, Logarithmic Tables of the Eight Lines, Problems on Spherical Brigonometry, Chief Points in Spherical Trigonometry, Tables of Terrestrial Lougitude and Latitude, Latitude and Solar Tables, Tables of Altitude throughout the year, Maps and Tables of the Fixed Stars, Maps and Tables of the Meridian Stars, Tables of Meridian Stars according to the several watches, Tables of Meridian Stars according to the several hours, and Formulæ for calculating Eclipses. appears to be a compilation from various sources, with nothing original; there is a want of uniformity also; the numbers in some of the tables being read from right to left, and in others from left to right; it is useful, however, as a book of reference.

The 孫失算備無草圖解 Hoo shè swán shùh se ts'adu t'od kead is an elucidation of Lè Júy's 孤失算備細草 Hoo shè swán shuh se ts'adu, "Minute Exposition of Rules for calculating Arcs and Versedsines," written by 馮桂芬 Fung Kwei-fun, one of his pupils, in 1839, and illustrated by diagrams; the additional matter being chiefly from the manuscript notes he had made under Lè's personal instruction. Another production of the same writer is the 咸豐元年中星表 Hëen fung yuên nëên chung sing peadu, being tables of 100 meridian stars for the year 1851. First is a table giving the minute when each passes the meridian, for twelve successive periods throughout the year; next is a table of the right ascension, annual precession and magnitude of each, which is followed by a table for turning degrees of right ascension into time or vice versa.

The 算法大成 Swan fa ta ching, in 21 books, is a compendium of mathematics of recent date, by 陳杰 Chin Kie, in two parts, the first of which was published in 1843, and contains the common rules of Arithmetic, Logarithms, and Plane and Spherical Trigonometry; the second part, which appears to be still in manuscript, treats of Mathematical Chronology and Practical Rules regarding Agriculture and Military Service. The author states it to be his object merely to give simple and useful rules, and consequently omits all notice of the Tien.

yuen and kindred processes, which he regards as rather curious than edifying. For the mechanical part of calculation, he prefers the abacus as the most convenient, after which he places Napier's rods, and considers pencil calculation as the least advantageous of all.

The 数据 是 yew lah, by 勒路 Lo Trang-fung, published in 1843, two years after the author's death, consists of a series of articles, including problems on the salient points of mathematics, ancient and modern. The European notation is generally adopted, but that of the Tien yuên is also used occasionally. The latter process is explained, as also the European algebra, the Kèw yih, Trigonometry, and the ancient native system of Equations. Another treatise of the same author was published at the same time, with the title 男方釋例 Kae fang shih lé, explaining the theory of Evolution in all its ramifications, including an ample detail of the ancient method known as 如意 Joô tseih, which is identical with Horner's recently discovered method.

The 六九軒第書 Luh kèw hèen swán shoo is a collection consisting of five mathematical treatises written by 劉德 Lêw Hǎng in the earlier part of the present century, and published in 1851. These consist of—Dialling by the Sector, New Method of Measurement by the Right-angled Triangle, Ready Method of extracting Roots by Napier's Rods, Simple Statement of the Rules of Algebra, and Simple Statement of the Rule of Position, with an additional chapter, supplementary to Wâng Heaóu-t'ung's Tseih kod swán king. The author, who held office as Intendent of Circuit in Hoô-nân province, acknowledges his obligation to Europeans for much of his mathematical knowledge, and states that he was especially led to the study by perusing the Leu leth yuên yuên.

At the present day, there are not a few native scholars given to mathematical studies, but it is rarely that the results of their labours are given to the public. Some few treatises, however, that have been published by authors now living, are calculated to give a very favourable impresssion of native genius. Among these, the 務民義音爭學 Woo min é chae swán hēō, in nine books, by 徐有王 Seu Yèw-jìn, the present Governor of Këang-soo, consists of a series of articles on the mensuration of circular and elliptic bodies, trigonometrical formulæ, and rules for the calculation of eclipses. The same author published another small treatise in 1856, entitled 遺谷表簡法 Tsaòu kǒ peadu kēèn fã, being a new method for calculating tables of the several lines of Trigonometry, both in natural and logarithmic numbers, which is

followed by an article on the calculation of sections of spherical and spheroidal bodies. These are full of original thought, and show the work of a man perfectly at home in this subject.

About the year 1845, 本書 Lè Shén-lân, a self-taught student, issued a small treatise, entitled 方異關鍵 Fang yuên ch'én yew, in which he shows by a differential process, that the excess of the square over its contained circle, is equal to the aggregate of an infinite series of pyramids. In another treatise entitled 五失春花 Hoo shè kè pá, he gives new rules for deducing the several lines from each other, especially the arc from the secant and vice versa, which had not been given in any previous native work. A few years later another work of Lè's the new the logarithms, in which by an original train of thought, he has arrived at something like the same result as Gregory St. Vincent, when he discovered the Quadrature of the Hyperbola in the 17th century.

The 對數簡法 Twy soo keen fa is a Ready Method for computing Logarithms, by 數照 Taé Heu, in which he discovers as he thinks for the first time an intermediate table for facilitating the calculation of common logarithms. This intermediate table appears to the same as Napier's system of logarithms, though there is every reason to believe that this author was unaware that he had been already forestabled. In a supplement to the same work he gives a further refinement of his process, making great use of the Napierian modulus, which he arrives at in the course of his operations.

Besides the preceding works, which are all more or less of scientific pretensions, there are a number of arithmetical books of a much more practical character, intended for instruction in the use of the abacus. One of the most elaborate of these is the 簡 提 男 第 法 Këën tsëë é ming swán fã, compiled by 沈 士 整 Ch'in Szé-kwei, during the 17th century, after the model of the Swán fã t'ung tsuag. The 事 策 定 K'è máng swán tsëë, drawn up by 影 Léw Lun, and published in 1714, is much simpler in plan. The 算 法 就 宗 指 市 大 全 Swán fã t'ung tsung chè nân ta tseáen, published in 1800, is an epitome of the Swán fã t'ung tsung. The 算 學 實 Swán hēb k'è máng, compiled by 吳 兆 珍 Wob Chaōu-chin, in 1818, consists almost entirely of directions for the use of the abacus, given in a tabular form. Another production of the same class is called the 指 明 算 法 Chè ming swán fã. But probably the most initiatory one of all, is a little book known merely by the name 第 注 Swán fã.

The 銀 帶 海 法 表宗 大全 Yin poò swán fǎ t'ung tsung ta tseden, written in 1833, is a complete tradesman's manual for money transactions, giving besides the common rules in arithmetic, a most elaborate code of directions for all that regards the receipt and payment of silver.

One of the most popular and widely circulated productions of the imperial Astronomical Board, is the 欽定黨年書 K'in ting wan neen shoo, which is a chronological table of the successive emperors of China. from the year B. C. 2637. For the reigning dynasty, the times of the 24 solar periods throughout the year are given, from the commencement well into the 20th century. This was the first issued in the early part of the 18th century. Another publication of the same Board is entitled the 飲定七酸四餘萬年書 K'in ting ts'eih ching szé yû wan nëtn shoo, being an ephameris of the sun, moon, and five planets, with the places of the moon's perigee, apogee, and nodes. This seems to have originated during the time Schaal held office, and is published at remote intervals. But the organ by which this board makes its influence preeminently felt throughout the empire is the Almanac, which is issued annually, with the title 點 灌 書 She hēén shoo, compiled as the title page announces, after the method of the Soo lè toing yun. Besides the astronomical portion of this ephemeris, however, there is also an abundance of astrological notes interspersed to make it acceptable to the nation at large. Besides the official volume, almanaes compiled by private hands are exceedingly numerous.

The contributions of foreigners to works of this class, have not been extensive. In 1849, Dr. Hobson published a popular digest of modern European Astronomy, with the title 天文县的 Teen wan lie lún. This gives a plain view of the solar system, referring the motions of the orbs to the influence of gravitation, and pointing to God as the author of all the stupendons works of creation. In 1859, a translation of Herschel's 侯失物 How shih lõh, "Outlines of Astronomy," in 18 books, was published at Shanghai, with the title 談天 Tan t'een. In 1853, the 數學啓蒙 Soó heo k'e mûng appeared, which is a compendium of arithmetical rules, including logarithms, with a table of the latter up to 10,000. The 代數學 Taé soó heo, in 13 books, is a translation of De Morgan's 檢 由 T Té-mo-kan Algebra, and the 代數積拾級 Taé we tseih shih keih, in 18 books, is a translation of Loomis' 经常士 Lo-meih-see, "Analytical Geometry and Differential and Integral Calenlus."

Celestial Charts and Atlases are not at all uncommon, the stars being distinguished according to their acknowledged magnitudes, and

separated into constellations, the members of which are connected together by light lines, which seems a more rational, and certainly not less efficient method than the pictorial representations on European charts. A map of the heavens in two hemispheres, divided by the ecliptic, executed originally by Ignatius Koegler, has been several times republished under the title 黄道 總 星 图 Hwang tadu tsung sing t'ob, with a tabulated catalogue of all the stars, giving their latitude and longitude. One of the best works of this class is that published in 1855, under the direction of Lè Chaou-lo, and drawn up by his pupils, with the title 恒 星 赤 遠 經 盦 度 图 Han sing ch'ih tadu king wei t'oó too. This contains a planisphere map of the whole celestial globe, two maps of the equatorial hemispheres, two maps of the northern and southern circumpolar regions, and twenty-four plates of the remaining portion of the heavens, divided into so many equal parts. Every degree of right ascension and declination is marked by a red line; and the stars of each constellation are numbered. In 1851, a large chart in two hemispheres was published by 🛧 🖺 Lüh Yên, the principal compiler of the preceding, and with the same title. This has a catalogue annexed, which is disfigured by the prevailing tendency to astrological indications. A new chart of the heavens in two equatorial hemispheres was published by 耄 架 Ye Tang, in 1847, entitled 恒 基 赤道全国 Han sing ch'ih tadu tseûen t'oô, with a general list of the constellations, giving the number of stars in each. The same author has published maps of the whole celestial sphere in 24 sections.

7. The singular class of writings included in the denomination in Shuh soo, "Divination," claim, and apparently with good reason, a hereditary descent from the Yth king, the most ancient of the Classics. The art seems to have been much practised in China like most other nations in former times; but although the historical works give extensive details on the subject under the term of Wood hing, few separate treatises of a very early date are preserved. During the Sung dynasty the practice experienced a vigorous revival, and some books were then written on the subject, which have become standards of appeal.

The Ynen dynasty also produced its authors in this class, one of the best known of whose productions is the 男 歌 Yih sëáng t'oổ shươ, in six books, by 强 Chang Lè. These books treat respectively of,—the Original Hô t'oổ and Lǒ shoo, two figures consisting of a certain arrangement of numbers and said to have appeared miraculously to the two ancient sages Fǔh-he and the Great Yû, the Primitive Strokes of the Diagrams in the Yih king, an Elucidation of the Use of

the Divining Straws, the Numbers Inherent in Forms, the Strokes of the Diagrams, and the Numeration of Degrees. The reference of the treatise is to every kind of affair, celestial and terrestrial, with special direction for the computation.

The 關元占無 Kae yuên chen king, in 120 books, appears to have been written in the former part of the 8th century, by E 最 表 注 K'eu-t'an-seih-t'ă, Gotamsida, a Hindoo who held the office of imperial historiographer. The great bulk of this work consists of rules for the divinatory art, and that chiefly astrological, being little prized on this account by the Chinese; but as an antiquity it retains its value, containing as it does the substance of many earlier writings, which are now to be found nowhere else. The most important part. however, is the 103rd to the 105th books, which give the only detailed account we have of several ancient systems of chronology. Among these the 九 執 歷 Kèw chih leih is a system of Hindoo chronology, translated from an Indian work by the author. This gives the Hindoo decimal notation and a number of arithmetical rules used by that people. The modern editions have an introductory note by 强 - 熙 Chang Yih-he, dated 1617, who states an ancient copy to have been discovered inside a Buddhist image, by his brother; since that period it has been several times republished.

The practice of Geomancy is also as old as the Christian era, but although there is a small treatise on this subject, entitled the E E Tsik king, attributed to the ancient Hwang-té, which is of course an utterly fabulous ascription, and was doubtless added long after the book was written, which appears to have been during the Sung dynasty, yet this is thought to contain more of the spirit of the ancient art than any other writing extant. The subject is on the selection of sites for dwelling houses.

The 越龍區 Han ling king is a small work on the selection of sites, by means of the indications of nine stars, written by 楊素實 Yang Kéw-pin of the Tang dynasty. This is generally published with a supplementary work by the same author, entitled 疑龍區 Eling king, in which the principles of the art are investigated, and ten questions on the subject answered.

The 形氣元珠 Hing k'é yuén choo, in eight books, is an elaborate treatise on the geomantic art, by 許坤 Heù K'wăn, who completed the work in 1786.

The 陰陽宅鏡 Yin yáng tsih king is a treatise on Geomancy, by 陰溫 基 Ch'in Tsǐh-t'aé, published in 1795. This is in two parts, the

first of which treats of the selection of sites for tombs, to which is appended a tract on divination by the appearance of the waters, illustrated by a series of 46 plans and a short description, entitled 举择 题 自 Ping yang pé chà. The second part is occupied with rules for determining the sites of private dwellings and public buildings of various kinds.

The E Kwei king, a production of the Tang dynasty, is a short treatise on the technicalities of divination by the tortoise.

The 內法詳考 Po fa tseding k'wou is a treatise on divination by the tortoise, written by 胡原 Hoo Hen of the present dynamy. This gives a historical exposition of the practice, which appears to have been always resorted to on important occasions in the earliest period of history, and is frequently noticed in the Shoo king.

The 幸食中食品 Lè heu chung ming shoo is considered the oldest Book of Fate extant. Lè Heu-chung the commentator, who lived during the Tang, states in his preface, that the nucleus of the work was originally written by 允子 Kwel Küh-tszè, an author who lived before the Christian era. The earlier editions having been long lost, the copies that have come down to us are extracted from the Yang W tâ têên. The first book bears evidence of having been written during the Tang, but the after part is very different in style, and is generally believed to have been added during the Sang. Lè Heu-chang is reputed to have been eminently successful in the calculation of nativities, the data required by his process being merely the Year, Month, and Day.

The 像氏路接子照注 Seu she W link text foo choo in of a similar character to the preceding, the original part being from some unknown hand during the Sung. The commentary which forms by far the larger portion is by 徐子平 Seu Tsze-ping, an author of the same dynasty, with whom originated the method of the Pa test or "Eight Characters," now commonly used. These consist of two cyclical characters each for the Year, Month, Day, and Hour of a person's birth. Three other commentaries were written on the text of this work during the Sung. Those of 王廷光 Wang Ting-kwang and 李仝 Le Ting have not been preserved in a separate form, but the Buddhist priest 整理 Tran-yung has embodied a considerable part of their remarks in his commentary, which is entitled 路珠子三命情息照注 Lo lak text san ming season seih foo choo. In this he endeavours to illustrate the principles of the art by the doctrines of the Yih king.

The 三合指选属 San ming chè mê foó is a similar production to the preceding, written during the Sung dynasty, with a commentary which

the old copies attribute to A N Yo K'o, the correctness of which, however, has been doubted. Whoever may have been the writer, he follows the teaching of Sen Tsrè-ping, giving special prominence to the selected month in the calculation of nativities.

The 中西星要 Chung se sing yaos, in 12 books, by 使染起 E Yang-kwei, published in 1802, is a Book of Fate, in which the author undeavours to combine the excellencies of the native and Western unstheds. It is divided into five parts, i. e., On the European Horoscope, Clue to Celestial Science, Limited Views of Astronomy, Essential Views of Fate, and Knowledge necessary for the Selection of Times. A good deal of the book is selections from the publications of Smogolenski and See Fung-tsoo.

The 词 天考驗圖 Sze t'ëen k'adu yén t'oô, by 吳葉諤 Woô Wef-go, is a set of plates of the stars with astrological notes appended.

The 乾元神曾 Këen yuên pê chê is an astrological compendium, by 香龍英 Shoo Ké-ying, an author of the present dynasty, who seems to have made himself tolerably well acquainted with the European astronomy introduced at the end of the Ming.

The 認紀辨方書 Hēš kè pēén fang shoo, in 36 books, is the mathorised guide to divination, published under imperial patronage in the year 1741. A less complete work of the same character had been issued from the supreme tribunal in 1688, with the title 選擇通常 Sender taik tang shoo, but in consequence of the many inaccuracies and defects, it was thought essential to the efficiency of the state ritual, that a new work should be drawn up, more complete in its details, to serve as a standard of appeal. The theory of this occult art, which is based on the permutation of a series of cycles, is elucidated under the heads,—First Principles, Recognized Laws, Tabulated Canons, Suitable and Improper Occasions, Transaction of Affairs, General Rules, Year Tables,

Month Tables, Day Tables, Advantageous Application, with an Appendix and Correction of Errors. Besides the astronomical portion of the state calendar, a considerable part is occupied with the determination of days and times, for the various affairs of life, public and private, which are all calculated by the rules laid down in this work, it being also under the control of the Astronomical Board. The imperial edition is printed in a very handsome style in black and red; but there are many smaller and much inferior issues published by private enterprize.

The 太後經 Taé we king, in 20 books, by 文翔區. Wan Tsëang-fung, published about 1628, is a strangely unintelligible system of divination, compounded from a fanciful play on the symbols of the Yih king. It is divided into 100 articles, composed of—4 Pervading Principles, 12 Auxiliaries, 16 Diagrams, 64 Superimposed Standards, and 4 Tables. It is the opinion of native critics that the compiler has extracted a great deal more out of the doctrine of the sages as contained in the above classic, than it was originally intended to embrace.

The 天文大成管襄祖要 Tien wan tá ching kwàn k'wei tseik yaou, in 80 books, by 黄鼎 Hwang Ting, published in 1653, is a laborious accumulation of details regarding the art of divination, chiefly in connection with astronomical and meteorological science. The author, who rose to the rank of a military general near the close of the Ming dynasty, compiled this work in his old age, but there is nothing of a scientific character to be found in it.

The 元女狂 Yuên neu king is a small work of an astrological character, bearing a superscription which professes it to have been delivered by the ancient Hwang-té. There is no evidence and not the slightest probability of such an antiquity. On the contrary, there is much reason to believe that it is a comparatively recent production. The object of the book is the selection of nuptial days and hours, according to the positions of certain stars.

The 集吉備要通書 Seang keih pe yaou t'ung shoo, in 29 books, by 魏鑑 Wei Keen, published in 1721, is a most elaborate code of rules for the discrimination of lucky and unlucky days, by means of the usual conventional system of cycles and symbols. It was republished in 1797.

The 三才簽認 San tsat fā pé, in nine books, by 微葉 Ch'in Wăn, published in 1697, is a comprehensive digest of the art of divination under three sections; the first or Celestial section treats of the determination of days and hours, the second or Terrestrial is on the selection of sites, and the third or Human is an oracle of fate. The

author has diligently accumulated all that he could of a scientific character as a basis for his work, in which he has been most successful in the first section, which contains some interesting notices of ancient Chinese astronomy.

The * Mung shoo is a Book of Dreams, written during the Tang, being a concise interpretation of various omens presented to the sleeper.

The 事占逸盲 Múng chen yih chè, in seven books, written by 陳士元 Ch'în Szé-yuên in 1562, is a Book of Dreams, with methods of interpretation.

8. The next class in this division of literature is termed to E shuh, "Arts," embracing a list of works which indicate no mean degree of advancement in the scale of civilization. However the Chinese may differ from Western nations in matters of mere convention, the fact that they have methodical treatises of more than a thousand years standing, on Painting, Writing, Music, Eugraving, Archery, Dancing, and kindred subjects, ought surely to secure a candid examination of the state of such matters among them, before subjecting them to an indiscriminate condemnation.

Painting must have taken root at least early in the Christian era, as we have literary records of the art as old as the 5th century. An elaborate treatise in 10 books appeared during the Tang, entitled 是代名主义 Leih taé ming hwá ké, by 强度这 Chang Yen-yuèn. The first three books give a variety of details, historical and descriptive, regarding the art, with particular reference to a hereditary collection of paintings in the family of the author. The remaining portion is occupied with biographical sketches of celebrated painters.

The 量 抱 編 Mih ch'e pëen, in six books, is a treatise on the art of Writing, by 朱 長文 Choo Ch'âng-wăn, an author of the Sung dynasty. This consists chiefly of extracts from preceding authors classified according to the subject matter, with additional remarks by the compiler. The different sections are on,—the Study of the Character, Rules for Writing, Miscellaneous Disquisitions, Classification of Grades, Record of Excellencies, Accumulation of Treasures, Lapidary Inscriptions, and the Use of Instruments.

The 書法 Shoo fă is a guide to the art of writing, by 歐陽 調 GòwYâng-seuen, of the Tang, who lays down particular directions for the formation of an elegant and symmetrical character.

The 皇 宋書録 Hwdng súng shoo lüh is a series of notices of the Sung dynasty caligraphers, by 董史 Tung Shè, with the date 1242.

The present edition was published in 1794, from the only known copy extant, a manuscript volume dated 1367, in which there are a few lacunes.

There is a short essay by 幸陽 法 Lè Yang-ping of the Tang dynasty, on the formation of the Seal Character, entitled 論 豪 Lún chuen.

The 五十六種會注 Wood shih lath chung shoo fã, by 章權 Wei Sǔh, of the Tang, is a record of 56 different kinds of writing which had been used in China, among which we find two foreign systems—the Onigour and the Sanscrit. The greater part of those named, however, are unknown at the present day, and as he does not give specimens, it has been thought that there is much of it imaginary.

The 宣和書譜 Seuen hô shoo poò, in 20 books, consists of specimens of the caligraphy of successive ages contained in the imperial archives in the early part of the 12th century. The last three specimens are the work of 奈京 Ts'aé King, 奈木 Ts'aé P'ëen, and 未常 Mè Fǔh, who are thought to be the compilers of the work. The whole is classed under the following heads:—Autographs of Emperors and Princes, Specimens of the Seal and Official Hands, Specimens of the Pattern Hand, Specimens of the Running Hand, Specimens of the Abbreviated Hand, and Specimens of the Intermediate Hand.

The 畫學 移映 Hwá heo pé keuž is a short essay on painting, with the name of 王 Wang Wet, an author who lived at the beginning of the 8th century. The style of the composition, however, is not that of the Tang writers, and it is thought to have been written during the latter part of the Sang dynasty.

The delineation of the Bamboo is a favorrite and much cultivated art among the Chinese. A standard work on this subject is the **H E Chik** pool tsëdng läh, in seven books, by **A Chik** pool tsëdng läh, in seven books, by **A Chik** Pool tsëdng läh, in seven books, by **A Chik** Pool tsëdng läh, in seven books, by **A Chik** Pool tsëdng läh, in seven books, by **A Chik** Pool tsëdng läh, in seven books, by **Chik** Pool to K'an, published in 1299. The original edition is lost, and the modern copies are taken from the Yung lö tá tëðn. It is divided into four sections, viz., Outline Drawings of the Bamboo, Ink Paintings of the Bamboo, Drawings of the Bamboo under Various Conditions, and Drawings of Various Species of Bamboo. Besides a minute analysis of the art of drawing this plant, there is an elaborate investigation of the character and properties of the different kinds in existence. The illustrations, which are exceedingly numerous, are very exact representations of nature.

The 查算 Hwá kiến is a small work on the history of painting, from the beginning of the 3rd century down to the Yuen dynasty, by 器 互 Tang Hów, published in 1328. There is a short account of the

art in foreign nations, and some miscellaneous disquisitions at the end. Throughout the work the author discusses the characteristics of the several schools, and affords a guide to the discrimination of spurious productions.

The 桁框 Yen keih, by 鄭 构 Ch'ing Yun, of the Yuen dynasty, is a descriptive account of the different styles of chirography, from the earliest period down to the time when the author lived. There is a commentary on it by 劉有定 Lêw Yèw-ting, an author of the same dynasty.

The 法警通罪 Fā shoo t'ung shih is a treatise on the art of writing, by 强邦 Chang Shin, who lived towards the close of the 14th century. It is divided into 10 sections, on—Eight Rules, Adjustment of Proportions, Appliances, Appearance of the Page, Imitation of the Ancients, Employment of Styles, Distinction of Hands, Nomenclature, Efficient Instruments, and General Remarks.

The 精 量品 疑 Süh hwá p'in luh, which professes to have been written by 李 嗣 Lè Tszè-chin, about the end of the 7th century, is little more than a catalogue of 121 painters, divided into 10 classes. That a book with a similar title was written by this author, there is good reason to believe; but the conclusion reached by criticism is that the original has been long lost, and the present is a spurious production, drawn up during the Ming.

The 書 跋 默 Shoo hwá po po consists of a series of strictures by 孫 鑛 Sun Kwang, a writer of the Ming dynasty, on Wâng Széching's criticisms of a collection of specimens of caligraphy and painting, ancient and modern. The work remained in manuscript till 1740, when it was arranged and published by 孫 宗 溥 Sun Tsung-p'oò and 孫 宗 澄 Sun Tsung-lëen, two descendants of the author, distant six generations. There is a supplement by the same author, published under a similar arrangement.

The 書注雅言 Shoo fã ya y in is a treatise on the art of writing, by 項穆 Hëang Müh, of the Ming dynasty, who extols the specimens of the Tsin (4th and 5th centuries), as the most perfect and exemplary. It is divided into 17 sections, on—A Review of the Art, Ancient and Modern Peculiarities, Distinction of Hands, Form and Taste, Order and Style, Talent and Acquirement, Rules, Invariability and Mutability, Correct Form and Peculiarities, Harmonious Medium, Age and Youth, Elegant Transformations, Spirit, Adoption and Rejection, Order of Manipulation, Use of Instruments, and Intelligent Perception,

The 庚子銷夏記 Kăng tszè seaou hēá ke, in eight books, was written by Sun (Ch'ing-tsǐh, in the 4th, 5th, and 6th months of the year 1660-(Kăng tszè,) as the title implies. This consists chiefly of a critical examination of a collection of paintings and specimens of writing in his possession. The author, who was 70 years old when he wrote this, shows a good share of acuteness in passing judgment on these works of art. The first three books are occupied with specimens of caligraphy and paintings, from the Tsin to the Ming; the four following books are on ancient stone inscriptions; and the last book treats of specimens of these arts in the possession of others, which he had examined. A series of strictures were written on the above in 1713 by 何焯 Hô Chò, with the title 庚子館夏記校 Kāng tszè seaou hēá ke keaóu, in which he corrects numerous errors and traces the subsequent history of many of the specimens which have now found their way into other hands.

The 江邮銷夏縣 Këang tsún seaou hëá lüh is a descriptive record of a large number of paintings and specimens of writing, from the Tsin to the Ming dynasty, drawn up by Kaon Szé-k'ê in the year 1693, after his retirement from office, having been engaged as confidential secretary to the emperor. The author enters minutely into the merits of the several pieces as works of art, examining also the materials, dimensions, and other particulars, and gives facsimiles of the seals of the various connoisseurs who had passed their judgment on them.

The 好古堂會 記 Hadu kod t'ang shoo hwa ké, by 姚 際恒 Yaou Tsé-han, drawn up in 1699, with a short supplement eight years later, is a descriptive account of the paintings and writings in his own family establishment, the Hadu kod t'ang at Hangchow.

The 快雨堂題號 K'waé yu t'ang te pŏ is a criticism on a collection of specimens of writing and painting, ancient and modern, by 王文治 Wâng Wăn-ch'ê, a famous caligrapher of last century, and published in 1831. There are a few ancient lapidary inscriptions reviewed in the course of the work.

The 明畫舞 Ming hwá lüh, in eight books, is a series of short notices of the painters during the Ming dynasty, classified according to their works, drawn up by 会公 Sen Sin.

The 畫訣 Hwá keuĕ is a short treatise on the art of painting, by 囊囊 Kung Hëêu of the present dynasty, in which the attention of the student is drawn towards the salient points of pictorial representation.

The 畫筌 Hwá tseuen is an essay on painting, by 質重光 Ta Chung-kwang, a modern author, who takes a general review of the art, criticising its various phases of development.

The 書 注 約 言 Shoo fa yo yen is a treatise on writing, by 宋曹 Súng Tsaon, an anthor of the present dynasty. This begins with a general discourse on the art, which is followed by replies to certain queries pertaining to the subject; after which are articles on the origin of the Written Character, on the Pattern Hand, the Running Hand, and the Abbreviated Hand.

The 書學接要 Shoo heo tsee yaou is a treatise on the art and history of writing, by 朱履貞 Choo Lè-ching, bearing date 1800, in which the author enters into all the requisites for the perfection of the system.

The 山静居畫論 Shan tsing keu hwá lún is a treatise on painting, written about the close of the last century, by 方畫 Fang Heun, who dilates on the peculiarities of the art in ancient and modern times, giving extensive quotations from writers on the subject in preceding ages.

Ancient seals have formed a subject of study with a class of connoisseurs, who have been careful to preserve the various kinds of seal character in all their purity. The 學 古 編 Heo kod peen, by Woo-k'ew Yen of the Yuen, is an examination of aucient works on seals. The first part is a disquisition on the character, which is followed by nine sections,—on the Seaou chuen or "Lesser Seal Character," Bells and Vases, Ancient Character, Stone Inscriptions, Instruments, Correction of Errors, Official Hand, Origin of Letters, and Distinct Origins. After these, directions are given for cleaning the seal and stamping with oil. There is a volume of supplementary remarks to the preceding, with the title 编 學 古 編 Sāh hēo koò pēen, written by 何 量 Hô Chin of the present dynasty. 桂馥 Kwei Fuh, an anthor of the last century, has written three successive supplements to the first part of the same work, entitled respectively 緒三十五舉 Suh san shih woo keu, 五鐘三十 五墨 Tsaé suh san shih wod keu, and 重定接三十五墨 Chung ting süh san shih wod keu.

The 古今印史 Koo kin yin shè, by 徐官 Seu Kwan of the Ming, is a short treatise on seals, ancient and modern, in which the author attempts an analysis of a number of characters, but not always with very satisfactory results.

The FI A is Yin jin chuen, written by Chow Lëang-kung, at the beginning of the present dynasty, is a series of sketches of npwards of sixty seal engravers, in which the characteristics of the work of each artist are discussed.

The 印典 Yin tëèn, in eight books, written in the early part of the present dynasty, by 朱黛曼 Choo Sëáng-hëèn, a descendant of Choo Ch'ang-wăn above mentioued, is a historical summary regarding seals, with a selection from the writings of other authors on the same subject. It is divided in 12 sections, on—the Origin of the Usage, Construction, Conferment by the Emperor, Hereditary Transmission, Historial Summary, General Record, Various Disquisitions, Miscellaneous Remarks, Critical Discourse, Engraving, Instruments Employed, and Odes and Essays. The author's critical acamen is but common-place, and his selections from history are frequently little to the point.

The 豪學指南 Chuen heo chè nan, by 趙宣光 Chaon Hwan-kwang of the Ming, is a treatise on the seal character, with special reference to the eugraver's art.

The 印章集就 Yin chang tseih shwo, by 甘陽 Kan Yang of the Ming, is an elaborate treatise on the characteristics of the seals of several dynasties and of various materials, with remarks on the peculiarities of the character and the styles of cutting.

The 印文考晷 Yin wan k'adu lëo, by 鞠履厚 Kene Lè-how, is a critical and antiquarian examination of the seal literature, published in 1756.

Among the minor essays on seals and seal-engraving are—the 印旨 Yin chè, by 程遠 Ch'ing Yuèn; the 印經 Yin king, by 朱簡 Choo këèn; the 印章要論 Yin chang yaou lún, by the same author; the 篆刻十三署 Chuen k'ih shih san lëö, by 袁三俊 Yuen Sau-seuen; the 印章考 Yin chang k'aòu, by Fang E-ché; the 敦好堂論印 Tun haòu t'âng lún yín, by 吳先聲 Woo Sëen-shing; the 說篆 Shwo chuen, by 許容Heù Yûng; the 印辨 Yin pëen, by 高積厚 Kaon Tsǐh-hów; the 印述 Yin shūh, by the same author; the 印箋說 Yin tsëen shwō, by 徐堅 Sen Këen; the 六書線起 Lūh shoo yuén k'è, by 孫光祖 Sun Kwang-tsoò; the 古今印制 Koò kin yin ché, by the same author; the 篆印發微 Chuen yin fǎ wê, by the same; the 古印考署 Koò yin k'àoù lëŏ, by 夏一駒 Hěá Yǐh-keu; the 印說 Yin shwō, by 陳鐘

Ch'în Leen; and the 印 學 管 見 Yin heo kwan keen, by 馮 輝 Fung Ch'ing-hway.

The 集古印語 Tseth hoò yin fan, in 10 books, compiled by 潘於 A P'wan Yū-këe, in 1607, is a large collection of ancient seals, principally of the Han dynasty, stamped in red with oil, having a concise description to each printed in blue. A number of impressions are given at the end as undecipherable, among which are two in the Yuen dynasty Mongolian character.

The 莨軒印幕 Këa hëen yin lëo, by 杜文君 Too Wăn-kwan, published last century, is a collection of impressions in red, from private seals bearing selections from the well-known tract 陰雲文 Yin chil wăn.

The 演 知 配 我 Hán t'ûng yin tsung, in eight books, is a collection of red stamps from brass seals of the time of the Han, compiled by 注 啓 淑 Wang K'è-shǔh. The letter-press portion is printed in green.

The — 隅 軒 印 譜 Yih yú hëen yin poo is a collection of red impressions from seals engraved by 蔡 觀 椹 Ts'aé Kwán-lòw, and published by him in 1839.

Apart from the class of works which are devoted to the theory of music, there is another section treating more especially of the manipulation of instruments and other technicalities, works of this character being referred to the present class. Among the earliest of these is the 我就 Këë koò lāh, a treatise on beating the drum, written by 南北 Nān Chō, about the middle of the 9th century. The first part recounts the introduction of the drum into China, which it states to have been originally derived from the nations of central Asia; it gives historical notices of the varieties of the instrument and concludes with a list of 129 symphonies, a large portion of which are seen by their names to be of Indian origin.

The 樂府雜樂 Yǒ foò tsã lth is a small work written about the close of the 10th century by 良安節 T'wan Gan-tsëē. This commences with a discourse ou music of various kinds, after which follow a series of articles on dancing and dramatic representation, succeeded by remarks on musical instruments and songs and concluded by an outline description of twenty-eight airs. This is an interesting memento of the state of the art during the Tang, by one who was practically familiar with the subject of which he wrote.

The 琴譜 大全 Kin poo tá tseuen, in 10 books, by 楊衰正 Yang Peadu-ching, first published in 1573, is an extensivie collection of airs for the Kin or Chinese lyre, with critical remarks extracted from a

great number of preceding writers on the subject. There are some additions to the more modern issues.

The 二香琴譜 Urh hëang k'in poo is a treatise on the lyre, in 10 books, written by 蔣文勳 Tsëang Wăn-heun and published in 1833. This commences with some necessary instructions for the learner, which are followed by full particulars regarding the names of musical compositions, a catalogue of works treating on the same subject, and a long list of artisans famous for the manufacture of the instrument; a number of airs are given in the ordinary Chinese notation, and the last four books are occupied with a series of airs written in the peculiar notation employed only for the lyre, every character being a composite of several simpler ones, put together in a way quite foreign to those of common literature, but are so constructed as to speak plainly to the eye of the performer.

The 琴學八則 K'in hëð pā tsih is a series of eight rules for performing on the lyre, by 程 雄 Ch'ing Heung.

The 琴登十六法 K'in shing shih lüh fā, by 莊 臻 Chwang Tsin, consists of sixteen rules on the same subject.

The standard shoo is a treatise on archery, by E Koo Yuh of the Ming, and consists, in great part, of selections from the works of preceding writers on this art. It commences with a series of official documents relative to the war department, after which the Rules of Archery are given, followed by sections on the Method of Archery, Equestrian Archery, and the Archery Rites. There is much confusion in the arrangement of the quotations.

The 五木經 Woo man king, by 李鳳 Lè Gaon of the Tang, is a short treatise on an ancient game performed by throwing up five pieces of wood cut in a certain form. It was originally published with plates and rules, but these are now wanting. This game seems to have been as old as the Christian era, but it is thought the work in question is not a true description of the ancient practice, the author having drawn very much on imagination. There is a commentary on it by 元本Yuên Kǐh.

9. The next class of works in this division is comprised under the designation 講 祭 Poo lüh, "Repertories of Science, etc.," a name first used by 尤 変 Yew Mów, a scholar of the 12th century, in the catalogue of his family library. In the book catalogues of previous ages, the productions in question were somewhat unnaturally introduced as appendages to other classes; and what appeared as excrescences in the earlier arrangements, are now placed together in a separate category.

One of the oldest of the class is the 刀 劍 錄 Taou këén lüh, written by 陶 弘 景 Taou Hung king about the end of the 5th century, being a historical record of the manufacture of famous swords. These we find to have been mostly of cast metal, either iron, copper, or gold; but some are mentioned as being fabricated of stone, and the inscriptions were sometimes of inlaid gold. The book begins with notices of the swords, single and two-edged, of the emperors and princes from the Great Yu down to the Leang dynasty; a section follows on the swords of contemporary petty States; next are the swords of Generals of the Woo dynasty, succeeded by those of Generals of the Wei dynasty. Although the prevailing evidence is in favour of the genuineness of this work, yet there are some things in it that show it to have been somewhat altered since it left the hand of Taou Hung-king.

The 期 錄 Ting lüh is an analogous record to the preceding, regarding metal vases, by 虞 蕊 Yu Lé, who lived in the first half of the 6th century; it is thought, however, that some additions have been made to it since the author's death. There are historical notices of a few before the Christian era, but the main part belong to the Han and subsequent dynasties; memoranda being generally preserved of the casting, the dimensions, and the inscription.

Even before the time of Confucius there are indications of some attention being paid to the study of antiques, and almost every century since that period has produced its collectors. The many revolutions which have taken place in the empire, and the frequent discovery of hidden relics of the past, have given a zest to such enquiries and called forth much critical ingenuity. The most extensive work on this subject now in circulation is the 宣和博古圖 Seuen hô po koò t'oô, in 30 books, compiled by 王 t Wang Foo and others at the commencement of the 12th century. This consists of a large collection of vases, cups, mirrors, etc., belonging to the period from the Chow to the Han, both inclusive. Every article is illustrated by a plate, and fac-similes of all the inscriptions are given; the substance of the descriptive portion of the work, however, is chiefly selections from preceding writers, and betrays a want of judgment on the part of the compilers, which detracts much from its value as a critical production. The accurate representations which are given of the vessels, however, render it a guide to the antiquary of considerable importance.

The 焦山古鼎致 Tseaou shan koo ting k'adu is an investigation relative to the ancient Chow vase at Silver Island, noticed above (pp. 43, 101), compiled by 張潮 Chang Chaon, about the middle of last

century, from the notices of 王士禄 Wâng Szé-lub and 林佶Lîn Keĭh, two preceding writers.

The 漢甘泉宫瓦設 Hán kan tseuen kung wà ké is an account of an old brick found in a field near the capital of Shen-se, in 1721, by Lin Tùng, who converted it into an ink pallet. The attention of antiquaries having been drawn to the article, it was considered a genuine relic of the Han, having formerly occupied a place in an imperial palace built before the Christian era. The account is drawn up by Lin Keih, the brother of the finder.

The 金石契 Kin shih h'é is a treatise on antiques in metal, stone, and earthenware, compiled by 張燕昌 Chang Yen-ch'ang and published in 1778. This work, which is got up in a neat style, including an appendix and supplementary section, contains engravings and critical descriptions of 81 articles, many of them interesting from historical association.

The 十六長樂堂古器欺誦 Shih lüh ch'ang lờ t'ang koo k'é k'wàn shih, by 發拈 Tsëèn Tëen, published in 1726, is a collection of 49 ancient metal vases, cups, and other ornaments, from the time of the Chow to the Tang, with a short description annexed to each. The following year the same anthor issued, by way of appendix to the above, the 浣花拜石軒鏡路錄 Hwán hwa paé shih hèen king ming tseih lüh, which consists entirely of plates of ancient mirrors with descriptions, embracing the same period as the preceding.

The 積古廣鐘鼎弊器 款識 Tseih koo chae chung từng e k'é k'wàn shih, in 10 books, by Yuên Yuêu, published in 1804, is a very extensive collection of fac-similes of inscriptions on bells, vases, aucient vessels, and instruments, all critically examined and deciphered.

The 录古精含金石圖 Kew koo tsing shay kin shih t'oò is another collection of a similar character, including also ancient coins, seals, bricks, etc., and giving an engraving of every article described. It was published in 1818 by 險 經 Ch'in King.

The 古玩品 Koo wan p'in is a treatise on objects of vertu, by 高潭 Kaou Lëen, including notices of ancient porcelain, jade cornelian, crystal, glass, pearls, amber, coral, tortoise-shell, ivory, mother-of-pearl, and other rarities.

John Terence, the Jesuit missionary of mathematical celebrity, has left a treatise on machinery with the title 奇器 圖說 K'è k'è t'oō shwō, which he translated orally from a European work, while it was put into the literary form by 王徽 Wâng Ch'ing, a native scholar, and published in 1627. It begins with a short disquisition on the principles

The 文房四譜 Wān fang szé poo is a repository of information regarding the materials of the study, drawn up by 蘇島 龍 Soo E-këèn in 986. It consists of four parts, which treat respectively of—Pencils, Ink Pallets, Ink and Paper, giving remarks on the various descriptions and characteristics with historical memoranda and essays and stanzas appended.

From remote times the quarries of Twan-k'e, in the prefecture of Shaou-king in Kwangtung province, have been famed for the inkstones produced there; and several works have been written on the subject. The 過度現石港 Twan k'e yén skih k'aou is a description of the characteristics of the stones found in that vicinity, by 高水 Kaou Chaóu.

A much more comprehensive work on the same subject is the 達 沒 現 史 Twan k'e yén shè, compiled by 吳蘭悠 Woô Lân-sew in 1834.

The 現林 Yén l'in is a series of historical notices regarding ink pallets from times anterior to that of Confucius, written by 余 黛Yù Hwaê.

The 砚譜 Yén poo, by 社任 Ch'in Szé, is a record of the stones applicable to the purpose of ink pallets, found in various parts of the empire, which is followed by the names of a number of different kinds, and engravings of 15 pallets of note.

The 水坑石配 Shwuy k'ang shik ké is a notice of the ink stones procured from the Shwuy-k'ang quarry, in Twan-k'e district, written by 銀蘭斯 Tsëên Ch'aou-tìng of the present dynasty.

The 最更 Mih shè is a historical summary regarding the fabrication of ink, written by 陸 友 Lüh Yèw of the Yuen, who gives a series of notices of more than a hundred and fifty manufacturers, whose names had been handed down in connexion with their productions, from the Wei dynasty to the end of the Kin. There are also notices regarding

the ink of the Coreans, the K'e-tan Tartars, and the inhabitants of the regions on the west of China, with a number of miscellaneous observations respecting ink appended.

The 量 簽 Mih tsëen is a short work on ink, written by 隱 監 Too Lung during the 16th century.

The 方氏量譜 Fang she min poo, in six books, is an extensive collection of engravings of cakes of ink, published in 1588, by 方子籍Fang Yû-loò, a manufacturer of note, who seems to have been induced to take this means of placing before the public, representations of the articles of which he was the fabricator, in consequence of a rival artist程君房 Ch'ing Kenn-fang having drawn attention to his own establishment by the issue of a work in 12 books, entitled程氏量粒 Ch'ing she min yuèn, containing insinuations against Fang. The work of the latter is a handsome specimen of xylography, containing cuts of 385 cakes of various shapes, exhibiting elaborate and fanciful designs, in great part mythological, with a considerable number of Buddhist emblems and fac-similes of ancient mirrors and medals, containing inscriptions in the old Saascrit character.

The 零堂量品 Seue t'ang mih p'in is a small treatise on inks, written by 張仁熙 Chang Jin-he in 1671, in which he classifies the productions of various manufacturers and points out the peculiarities of the different kinds.

The 漫登墨品 Mwán t'âng mih p'in is a similar record, supplementary to the preceding, written fourteen years later by 宋玺 Súng Lo, giving notices of 34 specimens of ink of the Ming dynasty, with their respective weights.

There have been a goodly number of treatise written on the Coinage, which also belong to this class. We have the titles of such works as early as the 7th century, but the oldest on the subject now extant is entitled the 泉志 Tseuen ché, in 15 books, by 洪 望 Húng Tsun, and was published in 1149, containing cuts and descriptions of the various coins in use from the earliest period to the middle of the 10th century, both the legitimate currency and those cast by successive usurpers, with a collection of coins of foreign natious, and also medals. A supplement was added in 1788 by 韓 浩 Han P'oò, bringing the particulars down to that period, including the Manchu coins of the first four emperors of the present dynasty. There is also an additional section by the same author, called 神 澄 Poo è, supplying the omissions in the previous part. An appendix entitled 附 鄉 Foó luh, also by the same, is occupied chiefly with the coins of insurgents, contemporary

with those in the supplement. A concluding section from the same hand, with the title 建元便觉 Këén yuên pëén làn, is a catalogue of the national designations of the various emperors and usurpers, from the Han to the Ming.

In compliance with an imperial order issued in 1750, the 欽定錢 Kin ting tseen luh was compiled in 16 books, containing engravings and descriptions of all the specimens in the numismatic cabinet of the imperial palace at Peking. The first 13 books contain the coins of the several emperors, from the most remote antiquity to the end of the Ming, among the first of which a number of specimens, professing to be the currency of Fuh-he, Shin-nung, and the other semifabulous sages, rest upon no adequate authority, and although these names are applied to them by way of distinction as antiques of unknown date, yet it is well understood among connoisseurs that they do not indicate the age of their coinage. The earliest period at which a date can be assigned to cash is during the Chow dynasty, but they are rare before the Han. A section follows on the coins of foreign nations, engravings of which are given, but these are all Asiatic specimens. The last part is occupied with medals of various kinds used as charms, containing curious devices, pictorial and written, chiefly emblematical of the Buddhist and Taouist legends.

The 鏡幣為 Tsēen pè k'aòu is an anonymous treatise on the coinage, down to the Këen-lung period, including the imperialist and insurgent coins of every description; also those of foreign nations, and a disquisition on paper money. There are no pictorial representations given.

The 轉換 Peik t'an is a small work of research on ancient coins, written by 秦雪 Ts'aé Yûn, early in the present century. It contains an elaborate investigation of the antique characters found on early specimens, but there are no figures of the coins.

The 銀声新編 Tsëtn ché sin pëen, in 20 books, by 張樂懿 Chang Ts'ung-e, published in 1826, is an illustrated treatise on the currency down to the close of the Ming, concluding with a section on foreign coins, and another on unknown coins.

The 我式圖 Tseen shin t'oo, by 對望 Saay K'wan, published in 1842, is another treatise giving representations of the several coins to the close of the Ming, with a variety of medals not found in other works.

The 墨青小羹 Seuèn tsing seadu tsëen, in 10 books, by 許元 愷 He Yuên-k'aè, published in 1844, is of a similar character to the preceding, with careful criticisms of several points of numismatical science. The 鏡譜 提 網 Tsēên poo te kang is a small descriptive treatise, without cuts of the coins, notices of which are brought down to the time of Taòu-kwang, with a section on unknown, illegitimate, and foreign coins.

The 香 簑 Hëang tsëen is a small work on natural perfumes, by T'oó Lung, above-named.

The 漢宫香方 Hán kung hëang fang is a book of receipts for the manufacture of artificial perfumes, written originally by 畫題 周 Tung Hëa-chow, but only the first part of his work having been preserved, the receipts have been readded by Kaou Lëen.

The few works which the Chinese possess, approaching the subject of mineralogy, are scarcely deserving a claim to the designation of science. One of these, the 石品 Shth p'in, written by 都 Yǔh Seun in 1617, is a collection of notices of every description, found in native authors; ancient and modern, thrown together without any regard to classification.

The 怪石囊 Kwaé shih tsán, written by Súng Lö, in 1665, is a short record of 16 remarkable descriptions of stones found at Tse-gan in Hoō-pǐh, the fame of which had been established of old by the writing of Soo Tung-p'o.

The 觀石鏡 Kwán shth lūh is a descriptive account of an assortment of round stones, used for making seals and vessels of different kinds, found at Shòw-shan hill near Fǔh-chow in Fǔh-kĕén province, written by Kaou Chaóu in 1668. A supplementary treatise to the preceding afterwards appeared, from the pen of Maôu K'è-líng, with the title 後親石鏡 Hów kwán shth lūh, in which he describes 49 specimens obtained during a visit to Fûh-kĕén.

The 锡 卷 石 譜 Teth gau shih poo, by 諸 九 鼎 Choo Kèw-tìng, is a descriptive account of an assortment of stones in the possession of the author.

The 本語 Ch'a king is a treatise on the tea plant, written by 陸初 Lǔh Yù, about the middle of the 8th century, being the earliest work on the subject now extant. It is divided into 10 sections, on—the Origin of the Plant, Utensils for Gathering, Manufacture of the Leaf, Implements for the Preparation, Infusion, Drinking, Historical Record, Producing Districts, General Summary, and Memorandum Regarding Plates. In 1735, a work supplementary to the preceding was published, from the pen of 陸廷原 Lǔh T'îng-ts'an, with the title 接法经 Sūh ch'a king. In this, the author follows precisely the arrangement and divisions of Lǔh Yù's book, giving under each head extracts from all preceding works treating on the matter in question. The last section

is illustrated by plates of the utensils employed in the process. There is an appendix describing the changes that have taken place in the preparation and use of the article during successive ages. Lǔh Yù's treatise is prefixed to this. A small work by 陳 任 Ch'în Këén has also been published, with the title 虎丘菜經注稿 Hoo k'ew ch'a king choó p'oò, supplying details regarding the tea grown on Hoò-k'ew hill near Soo-show, which are omitted in Lǔh Yù's treatise.

The 井菜彙抄 Keaé ch'a wuy ch'aou is a treatise on the teas produced on the Keaé hills, near Hoo-chow in Chě-këang, written by 冒護 Maón Sëang. The 洞山井菜系 Túng shan keaé ch'a hé, by 周高起 Chow Kaon-k'è, is an account of the teas of T'ung-shan hill, one of the Keaé range.

The 茶 董 補 Ch'a tung poo is a selection of extracts from ancient authors regarding tea, compiled by 陳 繼 Ch'în Kè of the Ming. There is a small work on the preparation and use of tea, entitled 茶 笺 Ch'a tsëen.

The 黨本 水 记 Tseen ch'a shwuy ké is a short treatise on water for the infusion of tea, written by 張 又 新 Chang Yéw-sin at the beginning of the 9th century. The author first gives the result of his experience regarding the water from seven different sources, of which he considers the water of the Yâng-tszè këang as the best, and that of the Hwae river as the most inferior. He next gives Luh Yû's classification of twenty different waters. There is an article by 葉清 臣 Yě Tsing chín, on the qualities of spring water, and two by Gòw-yâng Sew on two celebrated springs; but these are thought to have been added during the Sung dynasty.

The K H Shwuy p'in is another treatise on the qualities of different waters used for tea, written by A Seu Hëén-chung of the Ming dynasty. This consists of two parts, the first of which is divided into seven heads, on—Sources of Water, Purity, Flow, Taste, Temperature, Quality, and Miscellaneous Remarks. The second part notices particularly the waters from 39 different sources, with their several characteristics.

The 十六福品 Shih luh t'ang p'in, which bears the name of 蘇氏 Soo Yih of the Tang as the author, consists of sixteen short articles on the method of boiling water for tea, i. e., three on Attention to the instant of boiling, three on Care in pouring out, five on the Kettles employed, and five on the Fuel used.

The 陽養君壺系 Yang seen ming hob he is a disquisition on tea-pots, by Chow Kaou-k'è.

The distillation of spirits has also given employment to the pens of not a few authors in China. Among the works on this subject we note the 北山酒經 Pih shan tsèw king as a standard treatise, written early in the 12th century, by 朱黑中 Choo Yǐh-chnug. The first part is a general discourse on spiritnous liquors, the remainder giving ample details on the composition of ferments and the various methods of distillation.

The 酒 譜 Tsèw poo is a short record of miscellaneous observations regarding spirituous liquors, written by 實 萃 Tów Ping in the first half of the 11th century. It consists chiefly of brief notices regarding different kinds of liquor and celebrated distillers.

The 酒 雅 Tsèw tëen poò is a repertory of observations on spirituous liquors, collected from previous writers, by Ch'in Ké.

The 鹽造品 Wan tsaou p'in is a treatise on the distillation of spirits, by Kaou Leen.

The earliest botanical work extant is the 南方草木狀 Nan fang ts'adu müh chwáng, by 稽含 Kè Han of the Tsin dynasty, which forms an interesting record of the trees and plants then known in the Kwangtung and Kwang-se region. The author divides the vegetable kingdom into the four classes of herbs, forest trees, fruit trees, and bamboos, including in all 80 species.

The 草花譜 T'saou hwa poo is a treatise on flowers and plants, by Kaon Lëen.

The 花鼠 Hwa king, in six books, by 陳子 Ch'în Haon-tszè, published in 1688, is one of the best works on flowers which has appeared during the present dynasty. The last book treats of rearing animals of various kinds, including some species of insects.

Among the floral records there are several devoted exclusively to particular plants. The E H H E Lo yang mow tan ké is a treatise of such a character on the Mow-tan peony, which flourished at Lo-yang, by Gow Yang-sew. The first part describes the several varieties of the plant, which it divides into 24 kinds; the origin of the different names are then given; and the concluding portion is a record of popular customs with reference to this flower, including the methods of planting and cultivating it.

The 社类丹唇志 Mòw tan yung juh chè is a classified arrangement of the many varieties of the Mòw-tan, divided according to the several distinctions of nobility, written by 丘瑞 K'ew Seuen of the Yuen dynasty.

The 揚州 芍藥譜 Yâng chow chổ yố poo is a work on the Pseonia albiflora, for which Yâng-chow was renowned in ancient times. This

bears the name of Ξ Wang Kwan, who lived in the 11th century, as the author, but the greater part is taken from a previous work by Lew Pan, the matter being somewhat transposed. Thirty-nine varieties of the flower are described, of which eight are new, and one has the name altered from Lew's book.

The 劉氏菊譜 Lew shé keuh poo is a treatise on the Chrysan-themum, written by 劉蒙 Lew Mung early in the 12th century. The first part is descriptive and elucidatory, with remarks on classification, after which the author describes 35 varieties of the flower, all of which are indigenous to Honan.

The 史氏菊譜 Shè shé keuh poo is another work on the same subject, by 史正志 Shè Chíug-ché, who wrote during the 12th century, subsequent to Léw Mûng, but without having seen his book. He describes 27 varieties, which flourished in the more southerly provinces.

Another work on the same subject, entitled 花 村 期 語 Fân tsún keuk poo is by Fán Chíng-tá, written in 1186. This is a classified record of 35 varieties of the Chrysanthemam cultivated in his own garden. These are arranged according to their colours; there being sixteen kinds of the yellow, fifteen of the white, and four of mixed colours.

The 事 居 keuh is a short treatise on the cultivation of the Chrysanthemum, by 黃 省 曾 Hwang Sang-tsang of the Ming, who divides his subject into the following heads:—Preparation of the Soil, Leaving the Boots, Dividing the Shoots, Placing in Pots, Trimming the Plants, Nourishing the Plants.

The 前 諾 Lan poo is a treatise on the Epidendrum, by Kaon Leen.
The 種 前 訣 Chung làn keuĕ, by 李 全 Lè K'wei, consists of practical directions for the cultivation of the Epidendrum.

The in the Lan yen is a brochure on the same flower, by Maon Seang.

The 構業譜 Haè t'ang poo is a work on the Pyrus spectabilis, compiled by 既思 Ch'în Szé in 1259. It begins with some historical notices of the plant, which seems to have been most famous in the west of China. There are a few incidental observations on the distinction of varieties and methods of cultivation. But the greater part of the work is occupied with stanzas on the flower, selected from the poets of the Tang and Sung dynasties.

The 荔枝譜 Lé che poo, by 察襄 Ts'aé Sëang, bearing date 1059, treats of the Litchi fruit in seven sections, on—The Origin of the Tree, Remarkable Specimens, Trade in the Article, Use as a Comestible,

Cultivation, Time and Methods of Conservation, and Distinction of Species. This is altogether a record of the fruit as it is produced in Fuh-keen province.

There is also another work with the same title, published during the present dynasty by Ch'în Tîng, which treats of the different kinds of Litchi produced respectively in the provinces of Fuh-këén, Széch'uen, Kwang-tung, and Kwang-se.

The 荔枝話 Lé che hwa, by 林嗣環 Lîn Tszê-hwan, consists of miscellaneous observations on the same fruit.

The 事芳譜 Keun fang poo is a herbarium in 30 books, compiled by 王 集 晉 Wang Scang-tsin and published about the close of the Ming dynasty. The chief portion of the work consists of extracts from preceding authors, ancient and modern, regarding the various productions of the garden and field, given seriatim, but without much judgment in the arrangement. It is divided into twelve parts, under the heads:—The Heavens, the Year, Grains, Vegetables, Fruits, Tea and Bamboo, Mulberry, Hemp and Grass-cloth Plants, Medical Plants, Trees, Flowers, Shrubs, and Storks and Fish. The details relate mainly to the medical virtues of the different objects, while the remarks on cultivation are very superficial. A revision and enlargement of this work was published under imperial patronage in 1708, with the title **唐 雲** 芳譜 Kwàng k'eun fang poo, in 100 books.

The 橘 傑 Keuh luh is a treatise on the Orange, written by 韓 產 Han San-chih in 1178, in three parts. The first part describes eight kinds of the larger orange, termed kan, and the coolie orange; the second part describes eighteen varieties of the common orange; and the third contains rules for the cultivation of the plant. The author confines himself to those varieties that grow in the neighbourhood of Wan-chow in Che-këang, where he held office at the time he was collecting materials for his work.

The 衛譜 Sun poo is a treatise on Bamboo Sprouts, which are much used as an article of diet in China. The authorship is ascribed to a Buddhist priest named 實本 Tsán-ntng, who lived about the end of the 10th century. There are five sections, on—The Different Names of the Vegetable, Production, Use as Food, Historical Notices, and Miscellaneous Observations. There are numerous quotations from books now no longer extant.

The 菌譜 K'eun poo is a work on Mushrooms, by 陳仁玉 Ch'in Jin-yǔh, written in the year 1245. This treats of eleven species produced at Tea-chow in Ché-këang, the author's native place, which

was famed at the period in question for this fungous edible. The capabilities of the different soils are examined, and the time of gathering, with form, colour, and taste are described. At the end an antidote is given for the poisonous qualities of the plant.

An effort was made by the Rev. A. Williamson, 章麗臣 Wei leën chin, to introduce the elements of the European science of Botany into China. Being obliged on sauitary considerations to leave the country before the completion of the work, it was carried through by the Rev. J. Edkins, 支約瑟 Gae yǒ sih, and published in 1859, with the title 植物學 Chih wuh hēŏ, in eight books.

The 偏經 Ko king is a treatise on the Dove, by 張萬賃 Chang Wan-chung of the present dynasty. After a lengthened description of the various species, there is a section of quotations from old works regarding the bird, and a number of stanzas by former poets on the same subject.

The 强食譜 Soo shih poo is a short treatise on diet, containing notices of 20 different vegetable productions used as food. It bears the name of 陳達叟 Ch'in T'ă-sòw of the Sung dynasty, as the compiler, who is thought merely to have recorded the instructions of his teacher.

The 飲食須知 Yin shih seu che, in eight books, is another work on diet, by 頁銘 Këá Ming. On the accession of the first emperor of the Ming, the author having attained his hundredth year, was admitted to an audience at court, when he presented a draft of this work in reply to the emperor's question as to his mode of living. The main part consists of selections from the various pharmacopæas, with a chapter on the importance of care in the use of opposing aliments.

Minor treatises on food are very numerous. Among these may be named the 温品 Tang p'in, on Soups; the 游屋品 Chuh me p'in, on

Gruels; the 粉麵品 Fun mëén p'in, on Farinaceous Diet; thé 脯酢品" Foo cha p'in, on l'reserved Meats; the 製業品 Ché soo p'in, on Vegetable Preserves; the 野萩品 Yày suh p'in, on Wild Herbs; and the 甜食品 T'ëen shih p'in, on Confectionery, all by Kaon Lëen.

The 登譜 Heav poo is a work on Crabs, written by 佛 肱 Foo Kwang in 1059. This is in two parts, the first of which consists of extracts from ancient works, classical and historical, regarding the different species of crabs—sea, land, hermit, etc. The second part is a summary of the facts that had come to the knowledge of the author regarding these crustaceans.

The 異魚圖寶 E yû t'oô tsán is a catalogue of 87 remarkable fish and 35 other marine species found in the China seas, with descriptive stanzas appended to each, written by 楊懷 Yâng Shîn in 1544. There are notes throughout by the author; but these being somewhat superficial, a much fuller exposition was drawn up by 胡世安 Hoô Shé-gan in 1630, with the title 異魚圖寶 差 E yû t'oô tsán tsēen. The same author afterwards composed a series of stanzas on 154 species of fish and 38 marine animals not named in Yâng's work, giving to his production the title 異魚圖寶 雜 E yû t'oô tsán poo. Besides this he also wrote a small brochure on piscatorial monstrosities, with the designa ion 闊集 Jún tseih.

The 閩中海錯疏 Min chung haè ts'ŏ soo is a treatise on the Ichthyology of Fŭh-këén, written by 居本畯 T'oó Pùn-tseun, with additions by 徐樹 Sen Pŏ, both of the Ming dynasty.

The 江南魚鮮 Keang nân yû seen is a brochure on the fish found in the province of Kënng-nan, by Ch'în Këén.

The 歡經 Show king is a treatise on Quadrupeds, by 張網孫 Chang Kang-sun.

The 蟲 天志 Chung t'ëen ché, in 10 books, by 沈宏正 Ch'in Hung-ching of the Ming, is a treatise on Natural History, arranged under the heads of—Birds, Beasts, Insects, Fishes, and Strange Objects.

The 少林 棍譜 Shadu lin kwān poo is a treatise on Single-stick fencing, as practised by the priests of Shadu-lin monastery in Hô-nân, who have been long celebrated for their dexterity in the art. This, which is largely illustrated by plates, is dated 1611, and bears the name 吳東章 Woo Yù-chang as the author.

The 關氣煉外丹圖說 Teaou k'e leen wae tan t'oo shwo is an illustrated work on Gymnastics.

The 賞奇軒四種合編 Shàng k'è hëen sze chung ho pëen is a collection of four treatises, i. e., the 無雙讓 Woo shwang poo, a series

of portraits of illustrious ancient worthies, with brief descriptive details; the 東坡遺意 Tung p'o è é, sac-similes of autographs of the poet Soo Tung-p'o; the 二妙 Urh meaou, drawings of the bamboo; and the 官子譜 Kwan tszè poo, a book of diagrams of the Chinese game of drafts, 圖基 Wei k'e.

The 井子園畫傳 Keaé tszè yuén hwa chuen is a work on drawing in four parts, published in 1679 by 李 笠 新 Lè Leih-ung, consisting chiefly of pictorial illustrations of the art. The first part, in five books, is on Landscape drawing; the second part, in eight books, treats of the Epidendrum, Bamboo, Peach, and Chrysanthemum; the third is on Flowers, Birds, Human Figures, and Buildings; and the fourth is on Portrait Painting and the Human Figure. This work has been recently recut, and the execution forms a curious specimen of the art of printing in different colours.

Another specimen of polychromatic printing published early in the present dynasty, is entitled the 十竹 齋 書 體 Shih chuh chae shoo hwá tsih. This is composed of eight parts, i. e., Miscellanous, the Peach, Epidendrum, Bamboo, Stones, Fruits, Flowers, and Birds.

A translation of Whewell's "Treatise on Mechanics," by the Rev. J. Edkins, has been published, with the title # & Chung heo, in 17 books.

"Miscellaneous Writers," embraces a number of the old philosophical anthors, whose productions are marked by peculiarities which exclude them from a place among the "Literati." Some of these are considered heretical, but in the great majority of cases, it is merely that the subjects of their discourses are beyond the limits of the Job keadu. Authors of this stamp were very numerous towards the close of the early Chow dynasty, and the fragments of their compositions which have been preserved, are now valued as specimens of ancient literature.

A venerable author in this category is 驚魔 Yuh Heung, who lived at the commencement of the Chow dynasty, in the time of Wun wang and 武王 Woo wang. His writings are quoted in several very old authors, and the names of two of his productions are given in the Han shoo. The work that has come down to us, professing to be from his pen, bearing the title 第子 Yuh tsze, has a commentary by 逢行 珪 Fung Hing-kwei of the Tang, and the text is supposed by some to have been compiled during that dynasty, in part from the quotations in other works; the original having been long lost previous to that period. It

is the opinion of others, however, that the text is genuine so far as it goes, but has been much mutilated during its transmission. The work treats on the principles of government, and from some passages in it, which are known from ancient quotations to have existed also in the early copies, it is thought that additions were made to Yuh tszè's manuscript by a later hand.

Few names are better known in the literary world than 墨 Mih Teih, a scholar who lived in the 5th century B. C. and taught the doctrine of universal love; for the freedom of his views in which respect, he was impeached by Mencius, since which time he has held a prominent place among the heterodox teachers of China. The work embodying his views, and known by the title 墨子 Mih tsze, in 15 books, is supposed to have been compiled by some of his disciples. It was originally in 71 sections, 17 of which are now lost. He treats chiefly of moral and political science; but the last 20 sections are on military tactics, in such an abstruse and unintelligible style that it is the opinion of critics that the text has not reached us in its original purity.

There is a small work entitled 子 華子 Tszè hwa tszè, with the name of 程本 Ch'ing pùn, a subject of the kingdom of Tsin, appended as the author, whose epithet is said to have been Tszè hwa. Quotations in ancient books show that a work with the same title existed in early times, but as no notice is taken of it in the Han catalogues, it is believed to have been lost anterior to that dynasty. The present volume is shown to have been written by a member of the imperial family during the later Sung; but though a spurious production, the principles it maintains regarding political science, of which it treats, are considered not inconsistent with orthodox doctrine.

Another treatise on moral science, under the title 尹文子 Yin wan tszè, was written by Yin Wan during the 4th century B. C., in which the anthor's leaning towards Taouist views is considered sufficient to exclude him from the class of literati. The oldest edition extant has a preface written about the year 226, by one 仲長就 Chung Ch'ang-t'ung, who edited and rearranged the materials.

Nearly about the same time as the preceding lived the philosopher 質到 Shin Taon, some of whose writings have been preserved in a volume entitled 慎子 Shin tszż. The aim of his teaching is to show the inherent fitness of all creatures for their respective parts in the economy of the universe, and that a perfect state of government is to be attained by an adaptation to nature in all its various phases. The present work, however, appears to be only a small fragment of the original.

Another philosophical treatise, entitled \$\mathbb{A} \overline{\mathcal{T}} \overline{H}\vertice kwan \taz\vert, is nearly coeval with the preceding. The name of the anthor is not known, but he bore the soubriquet of H\vertice kwan tsz\vert, in cousequence of his wearing a cap made of a wild-fowl's feathers. He treats largely of the principles of jurisprudence, and his views are considered to be a development of the orthodox doctrine of the literati.

Another treatise written about the end of the Chow, is preserved under the title 公孫龍子 Kung san lung tszè, being written by Kung San-lung, who maintains a theory to the effect that the attributes of material objects, as colour, hardness, etc., are separate existences, and are not to be confounded with the objects which they qualify; and further that only one attribute of an object can be said to be perceived by the mind at the same time, for while the eye perceives the colour, the hardness is held in abeyance by the mental faculty; and so also while hardness is perceptible to the touch, the colour of the object is ignored by the thinking agent. There is a commentary on this by \$\frac{\pi}{\pi}\$ \$\frac{\pi

The 只氏素 秋 Leu shé ch'un ts'ew, in 26 books, is a miscellaneons treatise, embodying a great number of historical facts regarding the early history of China, for which this is the only authority, and the chronological details which are found throughout the work form important data for that science. The work is ascribed to 呂 不 韋 Leù Pǔhwei, one of the petty princes during the 3rd century B. C., but it is generally understood to have been written by a number of scholars drawn together by his influence and enjoying his patronage. book commences with the elaboration of a different theme, which is followed by several independent disquisitions on other subjects. The first 12 books treat of the Records of the Months; after these are eight Examinations, which are succeeded by six Discourses. Although the doctrines embodied in the treatise approximate closely to those of the literati, yet Let is repudiated by the latter class, in great part on account of the obliquity of his moral character. There are some slight tendencies towards the doctrines of the Buddhists and Taouists, and also those of Mili Teih, with a number of misquotations also; but on the whole the work is highly esteemed. There is a commentary on it by 蓝 誘 Kaou Yèw, written about the year 205 A. D.

A descendant of the first emperor of the Han, named 劉安 Lêw Gan, holds a distinguished place among the writers of this class. His work, in 21 books, is entitled 淮南子 Hwae nan tszè, he having been prince of Hwae-nan. This treats at large of the doctrine of Taou, or

the Logos of the Greeks, with its development in the creation and maintenance of the material universe. A second part to the work existed formerly, but is now lost. The oldest and most valued commentary on this treatise is by Kaou Yew.

The 人物志 Jin wah ché, written by 劉邵 Lèw Shaon, during the 3rd century of the Christian era, is divided into 12 sections, in which it treats of the division of mankind into classes, according to their dispositions, which the author professes to discriminate by means of certain outward characteristics. The composition which is marked by some peculiarities of the period when it was written, is considered to be in keeping with the orthodox principles of the literati. There is a commentary by 到际Lèw Ping of the 5th century.

A historical treatise in six books, bearing the title ** ** Kin ** Was written by ** Yih, the prince of Seang-tung, who afterwards ascended the throne in 552 as the Emperor Headu-yuen of the Leang dynasty. This treats of the government and revolutions of States, with the developments of rectitude and corruption in the history of empires. Some memoranda regarding the national annals are preserved in this, respecting which all former records are now lost. There are also a number of short narratives of foreign nations, among which we find a notice of a practice prevailing in the West, of cutting beefsteaks from a living ox, exactly as stated by Bruce regarding the Worari of Abyssinia. The earlier cutalogues mention it as consisting of 20 books. All separate copies were lost during the Ming, and the present edition is taken from the Yung lö tá töèn, and corresponds to an edition printed during the Yuen dynasty.

The 顏氏葉酮 Yen she këa heun, in seven books, one of the earliest of the works on domestic counsel, was written by 顏之推 Yen Che-t'ny during the 6th century. The author applies himself to enforce the importance of mental culture; and though the greater part of the book is in accordance with Confucian principles, yet there is a leaning towards Buddhist ethics in his discourses regarding rewards and punishments.

The 長短 經 Ch'ang twan king, in nine books, by 趙 建 Chaon Juy, bears date 716. The object of this treatise is to illustrate the doctrine of expediency, which is developed by the author in 64 sections, consisting of historical examples, with an ample commentary from the same hand.

The 化音 Hwá shoo or "Book of Transformation," written by 国的 Tan Seaou in the early part of the 10th century, is an ethical

treatise, strongly impregnated with Taouist tendencies. It is divided into six sections, which discourse respectively on—Transformation by Doctrine, Transformation by Rule, Transformation by Virtue, Transformation by Benevolence, Transformation by Nourishment, and Transformation by Frugality.

The 白虎通義 Pth hod t'ung é is from the hand of Pan Koo, the historian of the Han. The prevalence of heterodox views regarding the doctrine of the sages, which were being promulgated during the eastern Han, induced 孝章帝 Heaou Chang-te, the third emperor of that dynasty, to hold a convocation of literary men in a chamber of the palace designated the Pth hoò kwan, for the purpose of definitely expressing their views regarding various points in the classics. After a session of several months, these were laid before the emperor, who commissioned Pan Koo to edit the materials and prepare them for publication. The treatise is divided into 44 sections, on as many different subjects, and although it has suffered somewhat in the course of manuscript transmission, there is reason to believe that the existing editions correspond substantially with the original. In accordance with the tendency of the period, there is a bias towards the interpretation of prophecy, and although the work is much thought of by scholars, this has been considered sufficient ground for excluding it from the orthodox literature. Some of the old editions are entitled 白 康 攝 德論 Pth hoò t'ung tth lún, but modern editions generally have merely the title Pth hod t'ung.

About the middle of the 4th century, a work entitled 古今性 Koo kin choo was written by 崔的 Ts'ny Puón, consisting of an examination of historical antiquities. An amplification and elucidation of this with the title 中華古今性 Chung hwa koo kin choo was compiled by 馬稿 Må Kaou, a subject of the After Tang. Although two ancient works bearing these titles are still extant, the presumption is that during the Sung dynasty Ts'ny Puón's work was already lost, and that what now bears his name is a spurious compilation drawn up from Må Kaou's work, while it is believed that the existing copy of the latter is not entirely genuine either.

The 近事會元 K'in szé hwáy guén, by 季上交 Lè Sháng-keaon, completed in 1056, is a methodical compilation of facts during the Tang and succeeding five short dynasties, which are omitted in the regular histories of the period.

The 婧康細素雜配 Tsing h'ang sëang soó tsã ké, in 10 books, written by 黄朝英 Hwang Ch'aon-ying early in the 12th century, is

a collection of historical notices, ancient and modern. As the author frequently quotes the writings of the notorious Wang Gan-shih with approbation, he has been branded as one of his clique; but with the exception of one or two passages, there is little in the work offensive to the orthodox views. It has suffered greatly from excision during its transmission through the Ming dynasty, so that it is now scarcely more than half the size of the original.

The 稿 養 察 雜 配 E këö leadu tsã ké was written by 朱 翌 Choo Yih, about the beginning of the 12th century. The first part consists of an examination of the productions of earlier poets, the after part being occupied with the literary compositions and historical records of preceding authors, with critical remarks and verifications of the various topics alluded to.

The 能改產 發 Nang kaè chae mwan lah, in 18 books, written towards the middle of the 12th century, by 具曾 Woo Tsăng, is an extensive series of short notes, historical and literary, arranged under 18 heads. The author, who was a partizan of the unpopular minister 秦 檀 Tsin Kwei, seems on the death of the latter, to have suppressed the first and last books of his work, and these are supplied in the present copies, by a division of the second and seventeenth into two books each. There is thought to be considerable merit shown in the work, although the author's reputation is of no high standing.

The 西溪囊語 Se k'e ts'ung yu, by 姚寬 Yaou K'wan, written about the middle of the 12th century, is a collection of notes, critical and historical, on the works of preceding authors, ancient and modern.

The A Me Yang chae say peth, by H. Hung Maé, is an extensive selection of extracts from the national literature, with criticisms, published in five parts. The first part, in 16 books, which occupied the author eighteen years, was printed in the latter part of the 12th century; the second, in 16 books, which he designated the "Supplement," having been thirteen years in hand, was finished in 1192; the third part, in 16 books, is dated 1196; the fourth part, also in 16 books, was completed in the following year; and the last part, which only reaches to 10 books, was left unfinished at his death. This is considered one of the best works of the class which appeared during the Sung, being marked by depth of research and accuracy of judgment.

The 演算 Yèn fân loó, in 16 books, was finished in 1175 by 程 大昌 Ch'ing Tá-ch'ang, his object being to develope the idea of the 春秋繁雪 Ch'un ts'ew fân loó, a work of the Han, which he erroneously conceived to be spurious, so that this may be looked upon as a

series of strictures on the latter; the critical remarks, however, entitle it to a place among the productions of the period. The author after-wards added a supplement in six books.

The 韓基 Wei 186, in 12 books, by 高包孫 Kaou Szé-sun, which appeared about the end of the 12th century, is chiefly an investigation into the evidence of facts recorded in ancient authors. The writer has drawn largely upon cyclopsedias for his quotations from rare works, while he fails to acknowledge the source of his information.

The 直播樂記 Lod pod peik ke, in 10 books, written towards the end of the 12th century, by 劉昌詩 Lew Ch'ang-she, during the intervals of leisure from official duties, is a collection of critical notes on the works of preceding and contemporary authors, a great part being occupied with the rectification of statements in the Nang kak chae mooth lah.

The present about the close of the 12th century, is also a large accumulation of isolated criticisms on national antiquities, and is esteemed one of the best works of the class, though not altogether free from errors. The author, who refused to engage in official duties, gave himself entirely to a life of study. There is a book by his father appeaded, consisting chiefly of notes regarding contemporaneous events.

The 調用語序 Ying ch'uen yu seadu is a short treatise by 陳時 Ch'in Fáng, written about the middle of the 13th century, after the medel of the Yûng chae sûy peih. The existing editions of the work are extracted from the Yung 10 tá têh.

The 學療伯里 His chae teen peih, by 異題 She Shing-tsoo, about contemporary with the preceding, treats chiefly of doubtful questions relative to the subtilties of the Yih king. It only ranks as a work of second-rate standing.

The 鼠境 Shoo pô, written by 戴道 Taé Chih, shout the end of the Sung dynasty, is an examination of various topics of classical and historical criticism, exhibiting a fair amount of literary talent on the part of the author. He endeavours, in a short section, to reconcile the opposing theories of human nature tanght respectively by Mencius and Seun tesé.

The 朝野祖要 Chaou yay luy yaou, written by 拍身 Chaou shing in 1236, is a series of short records of the ancient court rites and customs, arranged under fourteen heads. The style is peculiarly terse, and close attention is necessary on the part of the reader to catch the precise meaning of the author.

The 图學把閱 Kwān hèo kè wān, by 王 應 概 Wâng Yíng-lin, was written shortly after the commencement of the Yuen dynasty, and contains the result of the literary investigations of the author, who holds a prominent place among the scholars of the period. The work is divided into four parts, eight books being devoted to classical studies, two to the principles of the heavens and earth, three to criticisms on the poets, and one to miscellaneous observations.

The 担意通程 Tan chae t'ung pëen is a small work of the 13th century, attributed to 那 知 Hing K'ae, and consists of examinations of a variety of questions—classical, historical, and literary—written after the model of the Yen fan loo. The editions now extant are but a fragment of the original, collected from the Yung lö tá tëen.

The 爱日藩 動 Gaé jih chae ts'ung ch'aou, whose author is said to have borne the family name of 葉 Yĕ, and appears to have lived about the end of the Sung, is an elaborate discussion of a great number of questions of historical interest, which are minutely examined, a multitude of authorities being quoted on the several subjects under consideration, but the articles generally run into excess of verbiage. The present editions of this are also extracted from the Yung lö tá tëen.

The 日損齋筆記 Jih sun chae peih ké, written by 黃溍 Hwang Tsin during the first half of the 14th century, consists of a series of critiques in all the four divisions of literature; the author's talent being more especially apparent in the historical department.

One of the most prominent scholars of the Ming dynasty, named Yang Shin, has left an extensive collection of miscellaneous writings. drawn up during his banishment to one of the penal colonies in the 16th century. These were in four parts, entitled the 丹 鉛 盤 狸 Tan quên ya lah, in 17 books; 丹 鉛 糖 鑑 Tan yuên suh lah, in 12 books; 平然围绕 Tan yuên jān lāh in nine books; and 丹 鉛 摘 錄 Tan vuen teih luh, in 13 books. The substance of these was afterwards curtailed and published in one work in 1554, under the title 丹 舒 總 经 Tan yuên tsung luh, in 27 books, by 聚 佐 Lëang Tsó, a pupil of the author. This latter was printed by the government officers for gratuitous distribution among the literati, contributions being levied on the people of the district for defraying the expenses; but this practice pressing heavily on the poorer classes, the blocks were afterwards destroyed in order to put a stop to it. The 1st, 2nd, and 4th of the original works, together with additional matter, were republished about the end of the 16th century by 張士佩 Chang Szé-pei, and an inferior edition of the Tan yuen tsung luh has been published in recent

times. The bent of Yang Shin's genius is towards investigations of the abstruse, and he has been charged with drawing on the fabulous in support of his views; but making allowance for some peculiarities, he is generally admitted to hold a good standing among the writers of the time.

The H 49 # Jih che luh, in 32 books, by Koó Yén-woo, is a truly valuable collection of notes on a variety of subjects, embracing the whole range of literature, published about the year 1673. These are the result of thirty years jottings during the daily readings of the author, almost every subject touched upon having been thoroughly investigated, and all subjected to frequent revisions and corrections at subsequent periods.

The 標 香小配 Tseaou hëang seadu ké, written by 何 鸦 Hô Sew, in the early part of the 18th century, is a small work of medium merit, consisting for the greater part of researches regarding classical subjects, the remainder being occupied with the antiquities of the national literature and history.

The 風俗通義 Fung süh t'ung é is a treatise written by 唐 科 Ying Shaou, during the latter part of the 2nd century, with a view to rectify the decadence which had taken place in the popular customs. For this purpose he appeals to the authority of the ancient classical and canonical works. When it left the author's hand it appears to have consisted of 30 books and an appendix, but it has been sorely mutilated in the course of transmission. The present edition is in 10 books, with an appendix extracted from the Yung lö tá tëen.

The 尚書 教實 Sháng shoo koò shih by 李 綽 Lè Chǒ, appears to have been written during the 9th century, the author having recorded the historical information gathered in conversations with his friend, surnamed 張 Chang, who held the office of Sháng shoo or "President of Tribunal."

The 東原錄 Tung yuén luh, by 獎鼎臣 Kung Ting-chin, an author of the 11th century, is a short treatise consisting of observations on the subjects of the classics and other standard works of antiquity.

The 事 發 章 数 Múng k'e peih t'an, in 26 books, is an interesting repository of antiquities, national and historical, by Ch'in Kwo, who wrote about the middle of the 11th century, and stands second to none of this class of authors during the Sung dynasty. The work is divided into seventeen sections, ranging over the field of archæological, classical, and artistic literature, arts, sciences, and miscellaneous subjects, while the genius of the author is more especially conspicuous in the depart-

ments of music and mathematics. There is an appendix of two books, entitled 補 筆 談 Poò peih t'an, giving additional remarks on the subjects previously treated, and a supplementary book besides, entitled 維 禁 談 Suh peih t'an.

The 東坡志林 Tung p'o ché l'in is a collection of desultory notes, by the poet Soo Tung-p'o, first published by his son, under the title 東坡手澤 Tung p'o shòw tsih, which was afterwards changed for the present title. It has been variously divided by different editors, sometimes into 3, sometimes 5, and sometimes 12 books.

The 莉黃蘭論 Hing hwang sin lún, written by 孔平 体 K'uag Ping-chúng, about the end of the 11th century, is a miscellaneous record of historical incidents and investigations, exhibiting a fair amount of research. It was originally named the 孔氏葉說 K'ung shé tea shươ, and is sometimes quoted under that title; the present designation having been applied by a subsequent editor, as more expressive of his high opinion of the work.

The 師 友談記 Sze yew t'an ké, by 李 薦 Lè Che, is a record of conversations held by the author, with Soo Tung-p'o and some other friends of literary reputation.

The 冷意 被話 Lang chae ydy hwá, in 10 books, was written by 思读 Hwáy-háng, a Buddhist priest, towards the close of the 11th century, and professes to be a record of the information he was in the habit of acquiring in his intercourse with the scholars of the time. Four-fifths of the whole is occupied with poetical subjects, and although his remarks are generally unobjectionable, yet he has been much decried for his dishonest practice of unwarrantably using the names of eminent scholars to enhance his own reputation. The work has been considerably mutilated since its first publication.

The 順果子 Lan chin tszè is a collection of miscellaneous jottings, by 馬永卿 Mà Yùng-k'ing of the 12th century, who adduces a formidable array of authorities in support of his statements.

The 五總志 Wood tsung che is a small volume of notes on past and current events, by 吳烱 Wood Tung, including some investigations of ancient works and remarks on poetry. The preface is dated 1180.

The 墨莊慢鄉 Mih chwang mwan luk, in 10 books, by 孫邦基 Chang Pang-ke, appears to have been written about the middle of the 12th century. This contains a large collection of facts, supplementary to the national records; and although some incredible marvels occasionally find a place in the course of the work, there is much to establish the author's reputation for depth of research and penetration.

The 當情 Yu kētn, in 10 books, from the hand of 沈作詩 Ch'in Tao-che, was finished apparently about the year 1174. This gives the author's views on a multitude of questions touched on in the classical and historical works, with animadversions on public men and events near his own time. His remarks generally indicate sound judgment, with the exception of his expositions of the Yih king, which is evidently his weak point.

The 京見編 Shè urh pëen, in 23 books, by 孫美 Sun Yih, appears to have been finished about the year 1205, and according to the author's preface, was merely intended for the instruction of his own family. The work is of a miscellaneous character, consisting of several sections, i. e., General Remarks, Observations on the Classics, Remarks on Composition, Remarks on Poetry, Correction of Errors, Miscellaneous Observations, and Remarks on the Characters. There are many inaccuracies throughout the work, and some confusion occasionally in the quotations.

The 游览和简 Yèw hwan ke wān, in 10 books, was written by 强任情 Chang Shé-nan early in the 13th century, and is a record of information regarding the past, gathered by him in conversation with contemporary scholars; but the author carefully avoids all allusion to the politics of the time. His work is esteemed as a reliable authority.

The 聚烯浸滤 Leang k'e mwan ché, in 10 books, written by 要 Fei Kwan, about the beginning of the 13th century, is a series of notes on the antiquities of the court of China, and miscellaneous topics, with extended notices of Soo Tung-p'o, researches in history, and criticisms of poetical compositions, concluding with some accounts of marvels.

The 老 學 花 筆 記 Laou hëo gan peih ké, in 10 books, is an assemblage of notices on historical and literary subjects, collected by Lǔh Yèw, in the course of a long life, among an extensive circle of literary acquaintances. There is also a supplement in two books.

The 兼 限子 Soó lè tszè is a short treatise on the doctrines of the literati, by 强 弧 Chang Hoo, who lived about the end of the Tang dynasty.

The **有 繁 祭 Kang ke lth**, by 趙 叔 向 Chaou Shth-hëáng of the Sung dynasty, is chiefly occupied with a discussion of colloquialisms, and the special forms and meaning of particular characters, but the errors into which the author has fallen, show that his knowledge of the subject was not very profound.

The 物類相感志 Wuh lúy sëang kàn ché is a small work ascribed to Soo Tung-p'o, containing a series of memoranda, methodically

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arranged under the twelve heads of—The Body, Garments, Food, Utensils, Medicine, Sickness, Study, Furniture, Vegetables, Flowers, Animals, and Miscellanies.

The **基章** 說 Yung seue ts'ung shwö, written by 食成 Yū Ching, in the year 1200, is a number of short articles on literary subjects, but it does not stand high in the estimation of scholars.

The 宜庸野乘 E chae yay shing is a small collection of disquisitions on several questions of interest in history and literature, by 吳枋 Woo Fang of the 13th century.

The the \$5 \$\ Kwel t'an lah, in 15 books, written by Yo K'o, about the commencement of the 13th century, is a comprehensive record of the governmental affairs of the Sung dynasty, chiefly events that are omitted in the larger histories.

The 就疑說 Keu é shwō, was written by 儲 法 Choō Yūng in the latter part of the Sung dynasty. This author in this younger years was much addicted to the art of divination, but being at length convinced of the folly of the system, he wrote this short treatise to expose its fallacy.

In 1243, 会文的 Yú Wǎu-paón wrote the 映創縣 Ch'uy kēén luh, consisting chiefly of animadversions on ancient worthies, but his criticisms are lightly esteemed by scholars. Seventeen years later, he completed the 吹劍縣外線 Ch'uy kēén luh waé tseih, as a companion to the preceding; having in the interval already written two supplements, which are now lost. This last is considered a great improvement on the previous treatise, exhibiting a much deeper acquaintance with the national literature, and a more liberal spirit in his remarks on public men of that and the preceding dynasty.

The 偏 主 實 祖 閏 Pet wei chae tseih wan, written by 金 德都 Yu Tih-lin, about the middle of the 18th century, is a collection of researches relating to classical and historical antiquities, from early times down to the Sung dynasty. The work is passable, but in the last book the author enounces some new explanations of the canonical books, which find little favour from the generality of commentators.

The 齊東野語 Tse tung ydy yu, in 20 books, the production of Chow Meih, appears to have been completed in the latter half of the 13th century. This enters largely into the investigation of national antiquities, the greater part, however, being occupied with the political changes during the Sung, many details being given which are not to be found in the dynastic histories.

The 因學齋雜錄 Kwan hës chae tsa luh is a small work by 鮮子 區 Sëen-yû Ch'oo, written at various times during the latter part of

the 13th century. This treats chiefly of the poetical productions of that period, with notes on miscellaneous matters. It is wanting in arrangement, but there are some good remarks found in it.

The 洞天 清樂 T'úng t'ëen tsing luh, by 趙希島 Chaóu He-kǔh of the 18th century, a member of the Sung imperial family, is a discussion of the merits and peculiarities of antique vessels and instruments, as also the materials requisite for the study.

The 負 暄 野 錄 Foo heuen yay luh consists of the jottings of 陳 標 Ch'in Yew, towards the close of the Sung dynasty. The contents are arranged seriatim with regard to the several subjects of—Lapidary, Inscriptions, Caligraphy, Rules for Writing, Pencils, Ink, Paper, and Pallets.

The 玉堂 嘉話 Yuh t'ang këa hwá, in eight books, was completed by 王恒 Wâng Wăn in 1288. This is a record of political affairs, from the year 1261 to 1267, with special notice of the particular business which occupied the attention of the inner council; and a selection of antiquities from former dynasties, omitted in the regular histories. The itinerary of Ch'âng Tih in the West, previously noticed (page 36), is given in the second book.

The 港源 辞話 Ch'in yuen tsing yu, by 白斑 Pǐh T'ing, was finished at the beginning of the 14th century, being miscellaneous notices of the author's literary researches, which are in general much to the point, although there are some slight errors occasionally. The existing editions are thought to be only a portion of the original work.

The 庶 秦 老 學 叢 談 Shoo chae ladu heo ts'ung t'an, by 壁 如 粹 Shing Joô-tsze of the Yuen dynasty, is chiefly a discussion of the classical and historical works, with criticisms on the poets, including also records of a number of events omitted in the dynastic histories.

The 北年筆記 Pih heen peih ké is the only remaining work of 陳世隆 Ch'în Shé-lung, the author of several literary productions during the Yuen dynasty, who was killed in the insurrectionary contest about the establishment of the Ming. This consists principally of historical notes and strictures on the literature of the time.

The 日 開 錄 Jih wān luh is a short record after the model of the Kod kin choo, by 李 神 Lé Chung, an adherent of the Yuen dynasty, although it appears to have been finished about the commencement of the Ming. There is a considerable portion occupied with an attack on Buddhism, the books and customs of which the author contends to have originated in a perversion of native Chinese ideas. The editions now extant are taken from the Yung lo tá tièn.

The 青 嚴 意 第 Tsing yen ts'ung luh, by Wang Wei, written about the commencement of the Ming dynasty, gives a series of bibliographical details regarding the classics and collateral records, with a brief notice of the rise of Buddhism and Taouism, and remarks on geomancy and medicine.

The 草木子 Ts'adu muh tszè is a series of notes embracing nearly every department of literature, written by 葉子奇 Yě Tszè-k'é during his imprisonment in 1378. It is divided into eight sections, entitled respectively,—Limited Views, Observation of Things, Original Principles, Primordial Mysteries, Diligent Application, Miscellaneous Arrangements, General Talk, and Miscellaneous Rarities.

The 華夷花木島歌珍元考 Hwa hwa muh neadu shòw chin wan k'adu, by 懷默官 Shin Mow-kwan of the Ming, is a series of researches relative to objects of nature and art, six books being devoted to Plants, one to Animals, one to Rarities, and two Supplementary. There is a want of care in the compilation, many statements being heaped together indiscriminately, without regard to their authenticity.

The 阿波漫拳 Ho túng mwún peik, by 微像 T'an Sew of the 16th century, is a series of disquisitions on historical and literary subjects.

The 考整像事 Kadu pwan yû szé, by T'oó Lung of the Ming, is a general examination of the furniture of the study, with historical notes on the several objects. These are—Typography, Impressions from Tablets, Caligraphy, Drawings, the Lyre, Paper, Pencils, Pallets, Incense Pots, Vases, and other articles.

The 四番皮囊就 Sze yèw chae ts'ung shuô, in 38 books, by 何莫 经 Hô Lëang-tseun, bearing date 1569, consists of extensive notes on the various subjects treated in the native literature, under the 16 heads,—Classics, History, Miscellaneous Records, Philosophy, Buddhism and Taouism, Literary Composition, Poetry, Writing, Drawing, Development of the Inclination, Lofty Counsels, Care of the Person, Felicitation of Old Age, Rectification of Customs, Examination of Literature, and Odes. A supplement was added treating of historical subjects. There is a general looseness and want of evidence for the statements of this work, which has been severely criticized by subsequent writers.

The 首情 Yén tsing, written by 吕禮玉 Leù Chùng Yúh early in the present dynasty, is a collection of notes on the meaning of characters, researches concerning the origin of customs, and kindred topics. There are a good many errors throughout the work, which must be cautiously relied on.

The 多夜餐配 Tung yáy tseen ké, by 王崇簡 Wâng Ts'ung-keén, written in 1665, is a miscellaneous collection of memoranda made during the author's reading in history, embracing notes on a variety of subjects, ancient and modern; but there is a want of care apparent in many of the quotations.

The 猛魔傷拳 Yun lang gòw peih is a book of jottings, chiefly of current and recent events, by Súng Lo of the 17th century.

The 山声 Shan ché, in six books, by 王 宏 撰 Wâng Hung-chuèn, about contemporary with the preceding, is a miscellaneous collection of notes on a variety of subjects, ancient and modern, of moderate merit. The author is more famous for raising doubtful questions than for judgment in their solution.

The 七 强 堂 講 小 錄 Ts'eih sung t'ang shih seadu luh is a record of observations chiefly relating to the fine arts, by 劉 體 仁 Lêw T'è-jin, written early in the present dynasty.

The 最文格論 Kéw wãn kih lún and 難錄 Tsã luh, both from the hand of Koó Yén-woò, consist of notes made during his readings in the national histories, and were originally published separately, but were afterwards incorporated in his Jih che luh.

The 天香樓偶得 Teen heang low gow tih, written during the latter part of the 17th century, by 處光濫 Yu Chaou-lung, is a collection of memoranda in the several departments of literature, gathered from a perusal of the recent publications of that period.

The 天 職 論 A Teen lah shih ya, by Kaou Szé-ke, is a large assemblage of notes, chiefly extracts from the books of the Sung and Ming dynasties, but made without judgment, and exceedingly open to criticism.

The 微北偶談 Ch'e pih gòw tan, in 26 books, completed by Wang Szé-ching in 1691, is a large collection of memoranda arranged under four divisions, treating respectively of,—Court Notabilia, Distinguished Characters, Literary Compositions, and Marvels. The first part contains several notices of the presentation of tribute to China, by European nations.

The 意味 起 Chen pah tsā ké, in six books, written by Chaou Yih, about the beginning of the 18th century, consists of a variety of articles relating to matters of passing interest during the present dynasty. Among these we find some curious notices of the Jesuit missionaries and other foreigners in China.

The 滇南馆 當 錄 Tëen ndn yih k'éw luh, is a collection of short articles, by Chang Hung, chiefly relating to objects on the eastern

midland provinces of China, written during the author's residence in Yûn-nân, early in the 18th century.

The 香麗 筆記 Heang tsod peih kè, in 12 books, is a miscellaneous record written by the same author as the preceding, between the years 1703 and 1705 inclusive."

The 古夫子 專業 級 Koò foo yù ting tsã lüh, also from the same hand as the preceding, to which it is supplementary, was written in 1705, after the author's retirement from office. Many of the statements contained in it are very open to criticism.

The 分 甘食話 Fun kan yú hwá is another miscellaneous work, written by the same author in 1709; but it shows less of research than the others, and bears indications of the feebleness of old age.

The 韻石產筆談 Yun shih chae peih t'an, written by 姜紹書 Këang Shaon-shoo, about the commencement of the 18th century, is a collection of remarks on specimens of writing, drawings, and antiques, which the author describes from personal inspection.

The 說 叩 Shwŏ k'ow is a historical note book, written by 葉 抱 凝 Yé Paóu-sung in 1760.

The 耙點极港竹鱸鮐末 Kè t'ing sung gan chuh loo chè mo consists of descriptive and narrative details regarding a bamboo stove, which was kept in the T'ing-sung monastery, near Woô-seih, and formed an object of curiosity to the emperor when he visited that neighborhood. It was written towards the end of the 18th century by 都病素 Tsow Ping-t'aé.

The 鈍 視 巵 言 Tún yén che yén, by 錢 辯 Tseen K'e, dated 1848, contains the author's views on a number of subjects in science and religion, in which he shows considerable independence of thought, but the conclusions he arrives at are frequently more curious than trustworthy.

The 說 \$\text{Shwo} \(foo \) is an extensive work compiled by 陶景仪 Taon Tsung-\(\text{e}, \) early in the Ming dynasty, in 100 books, consisting entirely of copious extracts from works in all the several departments of literature, without any remarks by the compiler. Thirty books of the original were afterwards lost, and in 1530, when it was republished, \$\text{N} \times \text{H} \text{Yuh} \text{Wan-po}, the editor, supplied 30 books from other sources. A new edition appeared in 1647 by \$\text{B} \text{K} \text{Taou} \text{Ting, who enlarged the collection to 120 books, containing in all, extracts from, or complete editions of, 1,292 separate works. The same editor also published a supplement in 46 books entitled \$\text{R} \text{N} \text{K} \text{Shwo} \(foo \) suh, in connexion with the original; but this additional part, which consists of selections from the Ming writers, is considered of little value.

The 古今說為 Koò kin shwō haè, in 142 books, is a work similar in character to the preceding, compiled by 陸程 Lǔh Tsēē, who completed his undertaking in 1544. It is divided into four parts, comprising respectively,—Eclectics, Repositories, Digests, and Thesauri, in all 135 works, but the excerpta are very much fuller than in the Shwō foo.

The 玉芝童读蕾 Yuh che t'ang t'an hwuy, in 36 books, is also a collection of excerpts from other works compiled by 徐 慈 Seu Yingts'ew, in the former part of the 17th century. This differs in plan, however, from those above noticed, the subject matter being arranged under a great number of headings, each of which includes selections from every book bearing on the question. The author's reading must have been extensive, his quotations extending over a vast field of literature; but the work shews a great want of discrimination, and is grievously marred by its tendency to the marvellous and puerile.

The 尚 福 者 Tàng hoổ tseaou shoo, in 12 books, by 來 集 之 Laê Tseih-che of the Ming, is analogous in character to the preceding; being composed mainly of extracts from the books of the Tang, Sung, Ynen, and Ming dynasties, in connexion with brief remarks by the compiler.

The 寄屬寄房格 yuén ke sò ke, in 12 books, is a compilation—doctrinal, historical, and literary—formed by selections from preceding writers. Some two or three-tenths of the whole relates to matters of antiquity, and the remainder is occupied with events of the Ming dynasty. This was completed by Chaou Keǐh-szé, in 1659, but he has shown a great want of discrimination in his extracts.

The BIR R & Chaou tak ts'ung shoo, in 90 books, consists of reprints of portions of as many different works by authors at the commencement of the present dynasty, each extract forming a separate book. These sometimes consist of intact sections of the work, but at others detached portions are joined to make up the book. The compiler Chang Chaou has also occasionally altered the text, so that his edition is not in every instance to be relied on. This is in two parts, the first of which, in 50 books, was published in 1697, and the succeeding portion shortly after.

The 植凡蒙古 Tan kè ts'ung shoo, in 100 books, is of a similar character to the preceding, and was also compiled by Chang Chaou in conjunction with 王脉 Wang Cho. The greater part consists of selections from the literary compoundiums of scholars of this dynasty, the remainder being made up from the writings of Ming dynasty recluses. This is also in two parts, the first of which appeared in 1659. Both

these works are considered most unfortunate efforts at compilation, and stand extremely low in the estimation of scholars.

The 秘書十一種 Pè shoo nëen yih chung, in 100 books, consists of reprints of twenty-one ancient works, compiled by 汪士漢 Wang Szé-hán of the present dynasty. Five of these works are proved to be spurious, and one, the Sūh pǒ wūh che, a work of the later Sung, is erroneously assigned to the Tsin dynasty.

The 通 算 Tung é luh is a collection of upwards of twenty treatises on ethics, arts, sciences, and other subjects tending to the illustration of the classics. The author of this, 程 田 Ch'ing Yaoutëen, lived last century, and is highly esteemed for his literary attainments. These treatises exhibit a more than ordinary amount of critical judgment, and form an important contribution towards the subjects in question.

The earliest Christian works extant in Chinese, date from the beginning of the 17th century. On the arrival of the Jesuit missionaries it soon became an object with them to employ the agency of the press in the dissemination of their views through the empire. The books which they have left must ever prove an object of interest to the disciple of Jesus, as containing the oldest existing announcement of the Saviour to this empire; and the care with which some of these were composed, has obtained for them a place in the imperial catalogue. These would seem to deserve a separate class in the list; but as the imperial authorities have included them among the "Miscellaneous Writers," the same arrangement is followed here.

Perhaps the European whose name is best known in China, both on account of his writings and doings, is Matteo Ricci. himself assiduously to the study of the native literature, he is said to have acquired an aptitude for clothing his ideas in a Chinese dress remarkable for a foreigner. One of his first efforts was while residing at Nan-ch'ang, the capital of Këang-se. Having made the acquaintance of the prince of Keen-gan, he was one day interrogated by him as to the laws of Friendship in the west; which conversation gave rise to the short treatise 交 友 論 Keaou yèw lún, completed by Ricci in 1595, and embodying his views in a succession of short and pithy paragraphs. In 1601, during his sojourn at Peking, and while enjoying daily intercourse with scholars of high rank, he was enabled to bring out the 天主實義 T'een choò shìh é, a treatise on the character and attributes of God. This deals with the subject under eight heads, i. e., Creation and Preservation of the Universe; Ignorance of Mankind regarding God; Man different from Dumb Animals in having an Immortal Soul; Difference between the Soul of Man and the Spiritual Powers, and Diversity of Substances in the Universe; Doctrines of Metempsychosis and Prohibition of Taking Life exposed, with Explanation of the Theory of Fasting and Abstinence; Imperishable Character of the Mind, with the Certainty of Heaven and Hell; Original Goodness of Human Nature and Peculiar Tenets of Christianity; and an Explanation of European Customs, particularly Celibacy of the Clergy. This work, which is in the dialogue form, contains some acute reasoning in support of the propositions laid down, but the doctrine of faith in Christ is very slightly touched upon. The tenets of Buddhism are vigorously attacked, while the author endeavours to draw a parallel between Christianity and the teachings of the literati. In 1604, Ricci completed the 二十五言 Urh shih woo yen, a series of 25 short articles, chiefly of a moral bearing, but having little of the peculiar and essential doctrines of the Christian system. It has prefaces by 馮盧曼 Fung Ying-king and Seu Kwang-k'è, both celebrated in the history of the church. The 路人十筐 Ke jin shih peen is another of the same author's productions, completed in 1608, and consists of a record of ten conversations which he had held with some of the high native dignitaries at various times. The subjects discussed are—Years Past no longer Ours, Man a Sojourner on Earth, Advantage of frequently Contemplating Eternity, Preparation for Judgement by frequently Contemplating Eternity, The Good Man has Few Words and is not Desirous of Talking, The meaning of Abstinence from Flesh is not the Prohibition of Taking Life, Self-examination and Selfreproof are Inconsistent with Inaction, Future Rewards and Punishments, Prying into Futurity hastens Personal Calamity, and Wealth with Covetousness more Miserable than Poverty with Contentment. A translation of eight European hymns with elucidatory remarks, written in 1609, are appended to the Ke jin shih peen. The pointed attacks on Buddhism in the preceding works, and the wide circulation of Ricci's doctrines by means of their republication in several parts of the empire, called forth the animadversions and opposition of the priesthood. The force of their arguments, however, was very feeble. One of the most talented was 建 宏 Choo-hung, a priest of Hang-chow, who had abandoned the literary profession for the Buddhist cloister. Three articles appear in his published writings against the doctrine of the Jesuits. These having been brought to the notice of 崖 淳熙 Yu Chan-he, one of the metropolitan high functionaries, he wrote to Ricci

in a spirit of apparent candour, requesting further light on the subject. This letter with Ricci's reply, the priest's three declamations, and the refutation of Ricci, were all published together, under the title 辨學遺行 Pēen hēo è t'āh, with a postcript by Sen Kwang-k'è.

The 靈魂道體說 Ling hwān taðu t'è shwö is a small psychological treatise by Nicolas Longobardi, who lived in China from 1597 to 1654.

Contemporary with Ricci, and closely associated with him in his labours and adventures, Didacus Pantoja, 胞 迪 我 Pang te go, composed several works of a religious and moral character, which are still extensively read. The 七 克 Ts'eih k'ih, in seven books, issued by him in 1614, is a treatise on the conquest of seven dominant sins of human nature, i. e., Pride, Jealousy, Avarice, Anger, Sensuality, Debauchery, and Indolence. The style of the work is rather high, which has rendered it not distasteful to literary men, but there is very little peculiar to the Christian doctrine in it. The latter, however, is treated by him at considerable length in a work which appears to have been published after his death, with the title 配 子 遠 Pang tszè è tseuen. This explains minutely the forms and doctrines of the church of Rome, the last part giving an account of the early history and fall of man, as contained in the Old Testament.

The 辯學疏稿 Peen hed soo kaou is an apology for the Jesuit missionaries addressed to the emperor, by Sen Kwang-k'è, in 1616, when they had been denounced as traitors by the Board of Rites at Nanking. Seu also wrote a short treatise against Buddhism, entitled 關釋氏證宴 Peih shih she choo wáng, in which he discusses the reasonableness of the various practices connected therewith.

Alphonse Vagnoni, 高一志 Kaou yih che, who entered China in 1605, has left the names of sixteen works from his hand, most of which, if not all, are still to be found. This father shows none of the scruples of Ricci about aunouncing the most puerile teachings of his church. His 聖母行實 Shing mod king shih is a remarkable specimen of Mariolatry, giving a legendary history, followed by a lengthy record of miraculous interferences of the Virgin on numerous occasions. The 堂際格敦 Kung tsé kih ché by the same, is a treatise on the chemical composition of the universe, containing the author's ideas on the various celestial and terrestrial phenomena.

The same year that Ricci died, Emmanuel Diaz reached China, and there are extant nine works written by him during a residence of more than thirty years. His chief production appears to be the ** **E fig. Shing king chih keae, in 14 books, consisting of the gospels for

the several Sundays and feast days throughout the year, as appointed by the ritual, with extended commentary and reflections on each. This work, which was finished in 1636, is written in a chaste and lucid style. To Diaz we are also indebted for the 概性全言 K'ing shé kin yên, a very free translation of Thomas a Kempis' "Imitation of Christ," complete, which was issued in 1640. The style of this is unexceptionable to literary taste. More recently another translation of the last-named work has been published, with the title 建主要能 Tsun choo shing fan. This has less of literary embellishment than the preceding, but more literal conformity to the original.

The 况義 Hwdng & is a modified form of some of Æsop's, 意格E so, Fables, by Nicholas Triganlt, 金尼各 Kin Ne-kö, who reached China in 1610, where he remained till his death in 1629.

Francis Sambiasi, 里方语 Peih Fang-tse, a Neapolitan Jesnit, came to China in 1613, and has left two or three works of a psychological character. In 1624, the 童言 全 Ling yên lè tsö was written by Sen Kwang-k'e, from his dictation. This is a treatise on the Sonl, which he designates anima, and explains under four heads, i. e., Substance, Capabilities, Dignity, and Excellence. The 睡童二答 Shwúy hwá ark tā is a short treatise by the same, on Sleep and Pictures allegorized, with a preface by Lè Che-tsaou.

Jules Aleni, 支 儒 是 Gae Joo-leo, who commenced his career in China at the same time as the preceding, has left twenty-five different works, most of which are still in common circulation. Among these, the 天主降生育行紀界 Teen choò këang sãng yên hing kè leo, in eight books, is a Life of Christ, of which an abbreviated edition has been published, under the title 耶 蘇 育 行 把 鬼 Yày soo yen king ke löö. The 强 微 祭 義 Me sã tse é is an explanation of the Doctrine of the Mass, with a minute account of the ceremonies of the Church of Rome connected therewith. 整 罪 正規 Teih tsúy ching kwei is a treatise on the Remission of Sins. The 萬 始 異 原 Wan wuh chin yuen, first printed in 1628, a small treatise on the Origin of all Things, has attained a great popularity, and has also been translated and published in Mauchu. The 三山論學紀 San shan lún heo ke is a Dialogue between Aleni and a Native Dignitary, on God as the creator and governor of the universe. The 領 墨 體 要 理 Ling shing t'e yaou le is a discourse on the Sacrament of the Encharist. The R 35 15 Shing mung k'o is a translation of a Dialogue between a Disembodied Spirit and its Corpse, represented as a dream, said to have been written originally by St. Bernard, 伯 智 約 Peh urh-na, and put into Chinese

by Aleni. This has an outline of certain ecclesiastical forms in the church appended. The 图字框 Szé tszé king is a simple statement of the Romish theology, written in lines of four characters each. A memoir of Matteo Ricci was also written by Aleni, with the title 大百利先生行路 Tá se le seen sang hing tseth.

John Adam Schaal, renowned for his services in the cause of science, has left to posterity twenty-six works, but most of these are in the department of astronomy; only five or six being of a directly religious character, and of these there is one, the 崇一堂日記論筆 Ts'ung yth t'ang jth ké say peth, which consists of a collection of legendary miracles, little calculated to exalt the doctrine in the minds of intelligent Chinese.

The 助善終經 Tsoó shén chung king is a book of prayers for the dying and dead, translated by John Froes, 伏着望 Fuh Jo-wang, a Portuguese missionary, who lived in China from 1624 to 1640.

The 墨配百言 Shing ké pih yên is a translation of a hundred moral apothegms, ascribed to the canonized virgin Teresa, 德助撒 Thi lih sa, of Spain, by James Rho.

Hieronymus de Gravina. 更宜整 Koó E-müh, came to China in 1637, where he laboured in the mission cause till his death in 1659. He has left a work entitled 提正福 Te ching pëen, in six books, giving a fair outline of the doctrines of the church of Rome, under six heads, i. a., God's Excellence, Redemption by God, Recompense by God, God's Mercy, What God Honours, and God's Protection.

In 1637, Louis Bugli, 利額斯 Le Luy-sze, a Sicilian Jesuit, first reached China, where he long lived in the enjoyment of the imperial favour, which continued till his death in 1682. There are twenty small works, the production of his hand, the most noticeable of which is probably the 不得已辨 Pah tih è pëén. This is an answer to a violent attack on the Christian religion, entitled 不得已 Pah tih è, written by 提光先 Yang Kwang-seen, one of the Mohammedans high in office in the Astronomical Board, who appears to have been moved by jealousy on account of the favours the Jesuits were obtaining, through the success of their mathematical acquirements. This led to a fierce persecution of Christianity throughout the empire, which commenced in the beginning of 1665 and lasted till 1671. Bugli replies seriatim to the various false statements of Yang Kwang-seen. Another of the same father's publications is the 墨伊小日課 Eshing mod seadu jih k'ó king, a translation of a book of Prayers to the Virgin Mary. The 已亡者日課經 E wany chay jih k'o king is a book of Prayers for the Dead, another translation from the same hand.

The 天僧 Teen keae is a short treatise spiritualizing the affairs of common life, written by Francis Brancata, 潘國光 Pwan Kwő-kwang, a Sicilian missionary who laboured in this empire from 1638 till 1671. There are several other productions of his hand extant. One of these, the 陰 祖 口 经 Chen lè k'dw to, consists of commentaries and expositions of the Gospels appointed in the ritual for the festival days, drawn up in 1642.

The same of Ferdinand Verbiest, 南 世 Nan Hwae-jin, in China, rests chiefly on his astronomical labours; but while thus occupied in the service of the empire, he was not unmindful of the great object of his mission, in forwarding the cause of his church. The twenty-five works which he has left include a few short treatises which are still in common use among the native converts. Of these, the 聖 體 答题 Shing teta e is the solution of doubts as to the Sacrament of the host. The 数 要 序 验 Keaóu yaou seu lún is a general outline of the doctrines of the church of Rome, including expositions of the Ten Commandments, Lord's Prayer, and Apostle's Creed, published in 1677. A version of this was afterwards printed in Manchu, which was denounced in an imperial edict of 1805. The 告 解 原 数 Kaóu heaè yuén é is an explanation of the doctrine of Confession.

Andrew Lobelli, 陸安德 Lah Gan-th, entered China in 1659, where he laboured as a missionary in Kwang-tung, Këang-nan, and Peking. Nine of his literary productions are preserved, all of a religious character. The 真菌 首 Chin fuh chih chè, written in 1673, is a directory to the attainment of true happiness, by seeking it in the Christian religion. The 善生 瘤 胚 正路 Shén sãng fuh chung ching loó is a treatise on the rites and precepts of the church of Rome, proposed as a means of making the most of the present life and also the future.

The 懷思錄 Shin sze lüh consists of a series of reflections on matters pertaining to the Christian religion, written at intervals by 主 音 Lè K'è-hëang and arranged by his son 季所良 Lè Sò-lëang after his death, in three sections, treating of man's responsibility towards God, towards his neighbour, and towards himself. It is issued with the imprimatur of Antony de Gouvea 何大化, Ho Ta-hwa, who lived in China from 1636 to 1677.

The 墨教信證 Shing keadu sin ching is an account of the labours of the Jesuit missionaries who came to China, down to the year 1673, drawn up by 韓森 Hau Lin and 張度 Chang Kang, two native converts. At the end, a catalogue and brief notices of all the missionaries are given; with the several works written by each.

The 格致奧累 Kih ché gaóu lëŏ is a historical account of the Christian religion, by 羅明登 Lô Mîng-yaon, a European.

The 整数明微 Shing keaóu ming ch'ing, in eight books, is a treatise on the evidences of Christianity, by 萬濟國 Wán Tse-kwŏ, a European missionary of the Dominican order. This was completed in 1677, and is one of the best works of the kind.

The 四終界意 Szé chung lëo é, by 白多瑪 Pǐh To-mà, a Enropean Angustinian, published in 1705, is a discourse on Death, Judgment, Hell, and Heaven. The 聖數切要 Shing keaóu ts'ēč yaou, by the same, is a guide to neophites in the ritual and ceremonies of the church.

The 天傷同異致 Teen job t'ang é k'adu is a comparison of the Christian religion with the doctrines of the literati of China, by 諸原育 Choo Tsé-uân, a native convert, published in 1715. This is divided into three parts, the first showing wherein the two systems are identical, the second showing wherein the Christian supplies what is lacking in the other, and the third pointing out the superiority of the Christian system.

The 真道自證 Chin taou tszé ching is a treatise on the evidences of Christianity, written in 1718 by 沙守信 Sha Shów-sín, a European missionary.

The 聖體 仁爱經規條 Shing t'è jin gaé king kwei t'eaou, written by 馮葉正 Fung Ping-ching, a European Jesuit, in 1719, consists of preparatory exercises for receiving the Sacrament of the Encharist. Another work by the same author, is the 聖 年 唐 答 Shing neen hwdng yih, in 12 sections, a series of legendary narratives of the saints with reflections for every day in the year, completed in 1738. revised edition, arranged according to the modern calendar, and otherwise modified, was published in 1815. A version of this has been circulated in Manchu, it being in the number of those prohibited by an imperial edict in 1805. Similar in character to the preceding, but of much smaller compass, is the 聖 經 廣 益 Shing king kwàng yih, by the same, being a series of meditations and exercises corresponding to the Gospels for the several days according to the missal. The 盛世 discourse on the Christian religion, with a vigorous attack on theidolatrous customs of China.

The 主 經 體 味 Choò king t'è wé is an exposition of the Lord's Prayer, by 殷 弘 緒 Yin Hwang-sen, a Jesuit missionary contemporary with the preceding, who also wrote the 連 耳 息言 Neih urh chung yén, consisting of moral and familiar counsels for the guidance of converts.

The 實際縣 Shih tsëén lüh is a treatise of psychology, by 德 滞 Tih-p'ei, a member of the imperial family, who had identified himself somewhat with the missionaries, and become imbued with their Doctrine of the Soul. This is dated 1639.

The 具簡葉 E këen tadu è is the substance of a Treatise on Prayer, translated by 沈 若 瑟 Ch'in Jŏ-seĭh, a native Jesuit, and published in 1758.

The 懷思指南 Shin sze chè nan, in six books, is a Guide to Meditation; the last two books comprising reflections on the Gospels for the several Sandays and festivals throughout the year.

The 墨 表 没 就 Shing keaóu tsëèn shwō is a treatise on the nature and character of God, human nature, and future rewards and punishments, containing an able discussion of the errors of Chinese theology.

The 聖教要經 Shing keaou yaou king is a compilation by an Angustinian named 伊納雷 E-na-tseo, Ignatius, comprising the Ten Commandments, Lord's Prayer, Apostle's Creed, and other prayers and formulæ of the church, with an ample commentary to the whole.

The 週年主日口鐸 Chow nëën choò jih k'òw t'ō is a series of homilies for every Sunday throughout the year, by 隆思默 Lǔh Szemǐh, a native of Shanghai.

The 通车隐藏公經 Chow nëen chen lè kung king is a translation of the liturgy for the several festivals of the church throughout the year.

The 歸 獎 集 Kwei chin tseih, by 徐 亦 夏 Seu Yih-lëang, is an attack on popular superstitions and idolatrous practices.

The 成人要集 Ching jin yaou tseih, written by 利安定 Lé Ganting, a Franciscan missionary, in 1694, consists of incentives to a religious life.

The 初會問答 Ch'oo hwúy wãn tã is a dialogue on some principles of the Christian religion, by 石鐸溪 Shǐh Tŏ-lŭh, a missionary of the Franciscan order, written in 1680.

The 德行譜 Tih hing poò is a narrative of the life and legendary miracles of 達尼老各斯加 Ta-ne-laou Ko-sze-këa, a Polish saint of the Jesnit order, written by Dominic Parenin, 巴多明 Pa To-ming, of the same order, in 1726.

The 拯世界說 Ching shé lèo shwo is a treatise on various points of Roman Catholic theology, written by 朱宗元 Choo Tsung-yuên, in the first half of the 17th century. The 答客問 Tǎ k'ih wān, by the same author, is a dialogue on Christianty, drawing a contrast between it and the several systems established in China.

The 聖教小引 Shing keaou seadu yèn is a short disquisition on the doctrines, prohibitions, and rites of the church, by 在中 Fan Chung, a native of Hang-chow.

The 聖教要理 Shing keaou yaou le is an elaborate catechism of the doctrines and practices of the church of Rome, by Francis Rongemont, 魯日滿 Loo-jih mwan,

The 恩教智說 Gan shay leo shwo is an explanation of the Docatrine of Indulgences and of several societies in the Papal charch, given in the catechetical form.

The 案學漢論 Këa hëō tsëèn lún consists of counsels for the performance of relative family obligations.

The 天堂直路 Teen t'ang chih loo is a guide for the disciple in his daily conduct and conversation.

The 導奥主言次序法 Taou yū choò y in tszè seu fā is a didactic treatise on the doctrines and rites of the church.

The 備 忘 錄 Pe wang lah is a miscellany of Scripture narratives, apocryphal miracles, anecdotes, etc.

The 解迷論 Keae me lún is a discussion of the false doctrines prevalent in China, written in 1845 by 姚鶴鳴 Yaou Ho-ming, a native of Shanghai.

The 聖教詩辭歌賦 Shing keaou she sze k'o foo is a collection of stanzas, reflections, etc., on various points connected with the Christian religion.

The 講會問答 Choo hwúy wăn tā is a catechism of the various societies, translated by 南有岳 Nân Yèw-yŏ, a European Jesuit.

Besides the preceding, there are a great number of minor books of exercises for daily use among the converts and in schools. Such are the 煉盤七次通功經 Leen ling ts'eih tsze t'ung kung king, Prayers for Souls in Purgatory; the 便葉歌 Pien mang k'o, a Book of Instructions for the Young, in heptameter verse; the 早晚課 Tsadu wan k'o, Devotional Exercises for the Morning and Evening; the 專歌學理問答 Shing keaou yaou le wan ta, Catechism of the Sacraments; the 耶稣受難聖路善工 Yây soo show nan shing loo shen kung, Devotional Exercises Commemorative of Christ's Passion; the 謝恩縣 通功經 Seay gan k'e taou t'ung kung king, Thanksgiving Formulæ; the 新添贈禮經規 Sin t'ëen chen lè king kwei, Ritual for Festival Days; the 十誠便提 Shih keaé pëén te, Commentary on the Ten Commandments; the 日課提要 Jth k'o tso yaou, Select Devotional Exercises; and the 袖珍日課 Sew chin jih k'o, Manual of Devotional Exercises.

Most of the preceding works are written in the literary or book style of composition; some, however, are in pure colloquial mandarin; while there are a variety of shades of dialect between the two. Occasionally we find also books in particular local dialects, but they do not seem to have been much used by the Roman Catholic missionaries. Such is the 要数直譯 Shing keaóu chth këàng, a theological catechism written in the Shanghai dialect.

Although the disciples of Mohammed have been in China now for more than twelve centuries, and have enjoyed the greatest facilities for the propagation of their faith, yet we do not find that they have done much towards the introduction of a native literature in connexion with their religion; their rituals and sacred books being almost entirely preserved in the original Arabic; and notwithstanding the great numbers belonging to this sect at the present day, who know nothing but the Chinese, the publications they have in the native language are quite insignificant. Among these, the 整果素引 Sew chin mang yin is an Introductory Explanation of the Mohammedan Rites, written by 周士联 Chow Szé-k'e in 1672.

The 數數達要 Keadu k'wan tsës yaou is an exposition of the more important points of the Mohammedan faith, the technical names being all given in the Arabic character. This was written by 馬伯瓦 Mà Pih-lëang in 1678.

The 天方典禮擇要解 Teen fang teen lè tsth yaou keaè, in 20 books, is an elaborate detail of the faith, rites, and customs of the Mohammedan religion, published about the beginning of the 18th century, by 劉智 Lèw Ché, a descendant of foreign ancestors. Lèw translated the substance of seventy Arabic works, by a selection from which he compiled the present treatise, dividing it into the heads of,—Original Religion, True Lord, Comprehension, Discrimination, Repetition of Sacred Formulæ, Worship, Fasting, Almsgiving, Pilgrimage, Sacrifice, Five Relations of Society, Relative Bonds, Betrothal Rites, Nuptial Rites, Funeral Rites, and Observance of Decorum.

The 回回原來 Hway hway yuên lat is an apocryphal narrative of the introduction of Mohammedanism into China, bearing date 1754.

The 清異原始關義 Tsing chin yuên chè ch'én é is a detailed account of the history, antiquities, doctrines, and observances of Mohammedanism, written by 穆汝奎 Mǔh Joò-k'wei in 1837.

11. The 類書 Livy shoo "Cyclopædias" are a class of works, combining to some extent the characteristics of our Cyclopædia and Concordance, embracing as they do the whole field of literature, me-

thodically arranged according to subjects, and each heading giving extracts from former works on the subject in question. These seem to have originated in the practice of preparing digests of the national literature for the emperor's inspection, a custom which we find in use so early as the 2nd or 3rd centuries of the Christian era. Considering the immense mortality that has taken place in Chinese literature, some of these ancient lúy shoo become of great value, as preserving copious extracts from works now lost.

One of the earliest specimens of this class is a small work with the title 葉輔傑 K'eun foo luh, the ancient copies of which bear the name of 胸潜 T'aou Tsēen of the Tsin dynasty, as the author; but recent criticism has determined that it was written about the 5th or 6th century. This is little more than a dictionary of the names of renowned individuals, down to the 4th century of our era.

The 藝文類聚 E wãn luy tseu is another work of this kind in 100 books, compiled in compliance with an imperial mandate by Gow Yangseuen and others in the former part of the 7th century. It is divided into 48 principal sections, with numerous subdivisions. Under each article the extracts are first given relating to descriptive and narrative details, which are followed by those of a merely poetic and literary character. Nine-tenths of the works quoted are now no longer extant.

The 月.名錄 Seadu ming lth is a small work of a kindred character, by Lth Kwei-mung of the Tang, on the private names of the several emperors and princes, from Chè-hwang of the Tsin down to the After Wei dynasty. From the notices of this in other books, there is reason to believe that the existing edition is but a portion of the original; it is marked also by a number of errors.

The 事類既 Szé liny foo was drawn up by 吳淑 Woo Shùh at the commencement of the Sung dynasty. The original draft which was laid before the emperor consisted of 20 books, composed in the irregular verse style termed foo; and at the monarch's suggestion, the author added a running commentary, at the same time dividing the work into 30 books, as we now have it, embracing in all 100 articles. In 1699 an extension of this work appeared, in 40 books, by 華希閔 Hwa He-min, under the title 唐事類既 Kwang szé liny foo. This is on the same plan as Woo Shùh's publication, being divided into 27 sections, embracing 191 articles, with a commentary throughout by the author; but the style is inferior to that of the ancient work.

In the year 977, 太宗 T'aé tsung, the second emperor of the Sung, issued a mandate for the compilation of a cyclopædia, on a more

extensive scale than any that had preceded. This was undertaken by 季防 Lè Fáng and others, who brought their work to completion in 983, and designated it the 太本基類 Taé ping pëen lúy. manuscript was perused by the emperor, who examined three books a day, thus passing the whole under review in the course of a year. From this circumstance, the name was changed to 太平 總 監 Taé ping yu làn, which it has retained ever since. It is divided into 55 sections, composing 1,000 books in all. At the beginning, a list of 1,690 works are given, from all which quotations are borrowed, besides a number of miscellanies, old poems, and other writings not named. Of these works named, there are scarcely two or three-tenths now extant: but it may be presumed that a large number of them were already lost when the Taé ping yú làn was compiled, and that the quotations are merely taken from former cyclopædias. The original edition had become almost extinct, and the manuscript copies which had been successively transmitted through a period of six hundred years, were faulty and defective in the extreme, when 黃 正 色 Hwang Ching-sih resolved to collate and print anew. Only one printed copy was to be found, which belonged to the & Choo family in Sungkëang, and that was more than half deficient. By a careful comparison with a great number of manuscripts, it was revised and put to press in 1568, and an edition of five hundred finished in 1572; the work being done with moveable type. A new collation and reprint was made by Yuen Yuen in 1812, in 1,000 books, and though doubtless marked by very numerous errors, it is on the whole a most important thesaurus.

In 1005, a commission was appointed by 異宗 Chin tsung, the third Sung emperor, consisting of 王 教 若 Wâng K'in-jǒ, 楊 健 Yâng Yǐh and others, fifteen in all, to draw up a historical compendium in the cyclopædia form, comprehending the details of all state matters from the earliest times, chronologically arranged. The work was completed a. D. 1013, in 1,000 books, and received the imperial imprimatur in the form of a preface, and the title 冊 方元體 Ts'th fod yuên kwei. This is divided into 31 sections, with a general preface to each, having also a sub-preface to each of the thousand one hundred and four minor divisions. These prefaces are from the hand of 幸 雅 Lè Wei and five others, having been submitted to the approbation of Yâng Yǐh. Each section was revised by the emperor in person as finished, who also fixed the general plan, causing all works of a light and dubious character to be rejected and adopting as authorities only the Kwǒ yu, Chén kwǒ

ts'th, Kwan tszè, Mang tszè, Han fei tszè, Hwae nan tszè, Yèn she ch'un ts'ew, Lèw she ch'un ts'ew, Hân shè waé chuen, the Five Classics, and the Dynastic Histories. From these also, matters of insubordination and other delinquencies were omitted. There was originally 10 books on the pronunciation and meaning of the characters, by 孫 愛 Sun Shih, but this is now lost, probably through the omission of transcribers. The work was reprinted in 1642. A very contracted epitome of this, in 30 books, was drawn up by 黃 會 Hwang Hwuy, with the title 冊 府 元 義 獨 Ts'th fod yuên kwes t'ah ché.

The 書 沒 指 南 Shoo seu chè nàn, in 20 books, is a selection from the various works—classical, historical, scientific, and philosophical—drawn up by 任 廣 Jin Kwang about the beginning of the 12th century, intended mainly for the convenience of letter writers. It was first printed in 1126, soon after which the blocks were bornt in the prevailing disturbances. It has been preserved, however, by successive transcripts till the present dynasty, when it was revised and again printed in 1725. The work is carefully compiled, and the author seems to have drawn his materials from original sources.

The 古今姓氏書辦證 Koò kin sing shé shoo pëën ching, in 40 books, is an elaborate investigation of the origin and history of the several family names of China, methodically arranged according to the tones and rhymes. This was compiled by 野名世 Tăng Ming-shé and his son 野格 Tăng Ch'un, and completed in 1134, after about twenty years' labour. The edition which was printed about that time has been long extinct, and the modern copies are compiled from the extracts in the Yung lò tá tièn, these being arranged on the principle of the ancient work, as noticed in several publications of former times, so that although we have the substance, it is not identical with the Sung dynasty original.

The 雞朋 Ke lih is a small work referable to this class, written by 趙紫 紹 Chaon Ts'ung-henen in the 12th century. The subjects embraced, however, are very limited in extent, and differ from those of the generality of luy shoo, being such as historical resemblances, contrasts, prodigies, etc.

The K Yuh hae, in 200 books, was compiled by Wang Ying-lin, in the early part of the 12th century. It is divided into 21 sections, comprising upwards of 240 articles, giving the substance of a vast amount of the native literature. This is generally prized by scholars as one of the best works of the class, though it requires to be read with discrimination. It was allowed to lie in manuscript till 1351,

when the first edition appeared under imperial patronage. Thirteen other works were originally printed by way of appendix to it; but only one of these, the 辞學指南 Szé hèo chè nan, in four books, is retained to the existing edition.

A small work on the private names of female domestics, entitled 侍見小名錄 Shé ùrh seadu ming luh, was written by 洪駒父 Húng Ken-foó of the Sung dynasty, but is now lost. An appendix to this, however, is still extant, with the title 補侍兒小名錄 Pod shé ark seadu ming lüh, written by 王經 Wâng Chǐh, about the middle of the 12th century. There are a good many irrelevancies in the quotations, and the book is wanting in literary taste. A later author, 温豫 Wǎn Yû, finding the subject far from exhausted in the two preceding publications, added a supplement to the latter, with the title 續補侍兒小名錄 Suh pod shé arh seadu ming lüh. This also has numerous errors. A further contribution was made towards supplying the deficiences in the preceding works, by a friend of the last-named author, in a volume entitled 侍兒小名錄拾證 Shé arh seadu ming lüh shih ê, which was not printed till the Ming dynasty. This is not more free from imperfections than the others.

The 純正葉素 Shun ching mung k'èw is a small work for juvenile instruction, consisting of selections from the classics and narrative records, in tetrameter stanzas, arranged in accordance with the order of the finals. The first part treats of instruction and the mutual relations; the second is on personal conduct; and the third is on intercourse with others. There is a commentary on it by the author, 阅新文 Hoo Ping-wan, a subject of the Yuen dynasty.

In the annals of bibliography, there are few incidents comparable to the gigantic effort made by 成祖 Ching tsoò, the second emperor of the Ming. Desiring to compile an all-comprehensive cyclopædia, he issued a commission in 1403 to 解語 Keaè Tsin to undertake the work, assisted by a hundred and forty-seven literary men; these having completed their labours in less than a year and half, the result was presented to the emperor, and received from him the title 文献大成 Wan hëén tá ching. This work, however, falling far short of his majesty's idea, a much more extensive committee of scholars was appointed, with a commission to collect in one body the substance of all the classical, historical, philosophical, and literary works hitherto published, embracing astronomy, geography, the occult sciences, medicine, Buddhism, Taonism, and the arts. 独康学Yaon Kwàng-heaóu and 到李德 Lêw Ké-che were appointed to co-operate with Keaè Tsin, as presidents of

commission. Under these were five chief directors and twenty subdirectors, besides two thousand one hundred and sixty-nine subordinates. The work was brought to a conclusion near the close of the year 1407, containing in all 22,877 books, besides the table of contents, which occupied 60 books, and received the title 永 舉 大 県 Yung lo tá teèn. The arrangement of the several sections is according to the characters in the dictionary Húng woo chíng yun; but there is an irregularity in the order of quotation; sometimes single clauses are given containing the heading character; sometimes whole sections of books, and sometimes works are given entire, which pertain to the subject. When the first draft was laid before the throne, orders were issued to have it transcribed for printing, and the copy was finished in 1409; but in consideration of the great outlay that would be necessary for the workmanship, the blocks for printing were never cut; and on the removal of the court to Peking, the copy was deposited in the imperial apartment named the Wan low. What became of this copy, we have no distinct information, but it is probable that it perished in a fire which occurred in the palace in 1557; for in 1562, we find a hundred transcribers appointed by the Board of Rites to make two new copies. Three leaves a day was considered each man's work, at which rate they completed their task in 1567. One of these transcripts was placed in the Wan yuen ko at Peking, and the other in the emperor's library, Hwang she ching. During the disturbances that occurred at the overthrow of the Ming, the latter copy and also the original draft which had been kept at Nanking, were both destroyed by fire; and on the restoration of peace, the Wan yuen ko copy was found to be deficient 2,422 books. Such is the present condition of that unexampled specimen of compilation, which has proved of service to posterity in a way probably not anticipated by its originators. The wholesale selections which were at one time considered a defect, have now become the most important feature of the whole; for by this means 385 ancient and rare works have been preserved, which would otherwise have been irrecoverably lost; and many of which have been reprinted and extensively circulated since.

The 荆川稗福 King ch'uen paé pëen, in 120 books, is the work of 唐原之Tâng Shún-che, who has endeavoured to embrace every subject, in a long series of articles extracted from the native literature. Beginning with the several subjects of the Six Classics given seriatim, he proceeds with Philosophical Writers, Fine Arts, Sciences, etc., after which the matters of the Six Supreme Boards are treated, concluding with disquisitions on History and Biography. The manuscript was

prepared for the press by 左 森 Tsò Ching, a pupil of the author, but he dying before the publication was accomplished, it fell into the hands of 某一相 Maou Yih-seang in a disordered and imperfect state; who having rearranged the materials, had it printed in 1581. The 81st book contains the whole of the popular little work on Family Names, Pih këa sing, transcribed in the Mongolian character invented by the Tibetan high priest Baschpa.

The $\equiv J$ and sciences, compiled by Wâng K'e, from a number of illustrated works on the various subjects under consideration. There is a great deal of curious matter to be found in it, and the illustration of Ming dynasty customs it contains, gives it a certain antiquarian value. The author, however, shows a want of judgment in his selection of extracts. The pictorial embellishments, which are exceedingly numerous, would appear to form a principal feature in the work; but as specimens of art, they do not stand high, and in many cases tend little to the elucidation of the subject.

The 山 堂 縣 為 Shan t'Ang szé k'aòu, in 228 books, is an extensive thesaurus compiled from previously existing lúy shoo, by 岁 大 翼 P'aug Tá-yǐh, who completed it in 1595. The work is in five divisions, comprising 45 sections. The quotations under each head are abundant to a fault, which is a necessary consequence of the undiscriminating method adopted by the author. The manuscript lay by for upwards of twenty years, during which time it got deranged and partly lost, till 張 幼 學 Chang Yéw-heŏ, the grandson of the author, collected the materials, revised and published them in 1691. There is an additional part in 12 books, entitled 福 證 Poò ê, from another hand, supplying deficiencies in the former work.

The 廣博物志 Kwàng po with ché, in 50 books, is by 董斯豪 Tung Sze-chang, who brought it to a conclusion in 1607. This is an extension of the Po with che, a work of the 4th century; but instead of following the same plan, it is arranged on the luy shoo principle, giving ample quotations from ancient literature, down to the time of the Suy dynasty; the whole being classed under 22 sections, embracing 167 articles. Much of the matter is taken from other cyclopædias, but the author has also drawn largely from original works.

The 潜產額書 Tseen k'eo luy shoo, in 120 books, was compiled by Ch'in Jin-seih, who completed it in 1632. This is after the model of the E wan luy tseu, being divided into 13 sections, containing upwards of fourteen hundred articles. It is a very good specimen of the

class; but in the 11th book, which treats of the bordering countries, and the 14th book, on foreign nations, the author speaks with an unguarded freedom respecting the Manchus, which has obtained for the work a place in the *Index expurgatorius*, as requiring the suppression of these two books only.

The 五經類編 Woo king luy peen is a cyclopædia of the classics in 28 books with an appendix, compiled by 周世律 Chow Shé-chang in 1673. The quotations are chiefly from the Five Classics and Four Books, but there are also sections from a few semi-canonical work besides, and a commentary. It is divided into 10 sections, and the author gives his own remarks at the end of each article. A more recent and revised edition has been published, under the title 文典類图 Wan teen luy han, with the name of 蔣季眉 Tsëàng Ké-mei as the editor.

In the time of the Ming, 象安期 Yû Gan-k'e took the substance of the oldest existing cyclopædias, by a revisal of which, removing reiterations and redundancies, and adding from the poetical compositions and literary essays of the later dynasties, he formed the 唐類图 Tâng luy kân. The second emperor of the present dynasty, taking this as the ground work, gave orders for the compilation of an extensive cyclopædia, embracing events up to the accession of the reigning family; the matter being procured from every authentic source, both ancient and modern. This was finished in 1710, and received the title 獨全和 Yuen kēén luy kân, being in 450 books, and is probably the most complete work of the kind. There is a third part more matter than in the Taé ping yú làn.

The exceeding multiplicity and varied character of the historical and philosophical writers, suggested to the same emperor the expediency of forming a condensed compendium of the more important parts, in order to place them within the reach of a much larger class of readers. A commission having been appointed for this purpose, the work was completed in the following reign and published in 1727. This gives, under the title 子史特率 Tazè shè tsing hwa, in 160 books, a voluminous collection of quotations from the literature above named, classified according to subjects, under 30 sections, embracing 280 articles. It is convenient as a manual in the composition of literary exercises, but the value of the work is not placed at a high limit.

The 格敦鏡原 Kih che king yuén is a cyclopædia of arts and sciences in 100 books, compiled by 陳元龍 Ch'în Yuén-lung, and published in 1735. It is divided into 30 sections, the origin and history of every subject being traced by a long series of quotations from the

native literature, ancient and modern. This is a most useful compendium for the student of such matters, but it is well to refer to the original works indicated, when they are procurable, as the quotations are frequently incorrect.

The luy shoo principle has been adapted to the Sacred Scriptures by Dr. MacCartee, 麥嘉蒂培始 Mih këa të Pei-twan, of Ningpo, in a small work entitled the 聖經類書 Shing king luy shoo, issued in 1856, containing a series of thirty articles on the leading truths of the Christian system. There is an appendix on the barmony of the old and new dispensations.

12. Under the title 小說葉 Seadu shuð këa "Essayists," is included a class of writers which date back several centuries before the Christian era. These consist of miscellaneous narrations, records of marvels, and detached sayings.

The 西京雜記 Se king tsa ké, in six books, is a record of incidents at Ch'ang-gan, the metropolis during the Han dynasty, being supplementary to Pan Koó's history. By some, this has been attributed to Lêw Hin of the Han, and by others to Kö Hung of the Tsin; but the probability is in favour of 吳均 Woo Keun of the 6th century being the author.

The 世說新語 Shé shwö sin yu, written by 到義度 Lêw E-k'ing of the 5th century, is a collection of minor incidents from the Han to the Tsin dynasty inclusive, divided into 30 heads. The title was originally 世說新書 Shé shwō sin shoo, but was changed to the present form at an early date. There is an extensive commentary by 数键 Lêw Seun of the 6th century. An additional part was written by way of appendix to this, by Hô Lëang-tseán, in the middle of the 16th century, with the title 世說新語 福 Shé shwō sin yu poò.

The 大唐新語 Tá t'âng sin yu, in 13 books, is a record of national affairs from the commencement of the 'Tang down to the latter part of the 8th century, near the time when the author 劉 唐 Lêw Sùb

hived. With the exception of the last book, this work seems entitled to a place in the historical division.

The 大柳氏書聞 Tszé lèw she k'èw wan is a narrative of events during the reign of Yuên tsung of the Tang, originally related by the minister 高力士 Kaou Leih-sze to 柳芳 Léw Fang, who first committed the substance of the remarks to paper. The record being afterwards enquired for by the emperor, it was nowhere to be found, and 李德森 Lè Tih-yu, gathering as much as he could from the son of Lêw Fang, wrote this work, which originally bore the title 程史 Ting shè, afterwards changed for the present designation.

The 因話樂 Yin huá lak, in six books, is a record of matters during the 8th century, divided into five parts, treating respectively of—Princes, Ministers, People, Business, and Objects. The author, 精 建 Chaon Liu, lived about the beginning of the 9th century.

The 数 坊 配 Keuóu fang ké is a small work consisting chiefly of miscellaneous matters about the commencement of the 8th century, a great part being occupied with the music of the period. The author, 程 合 欽 Ts'uy Líng-k'in, seems to have lived near the same time.

The 雲 淺 友 執 Yûn k'e yèw é, written by 范 擅 Fán Ch'oo in the latter part of the 9th century, is occapied chiefly with disquisitions on poetry.

The 玉泉子 Yah tseuen tszè is a small volume of miscellanies, principally relating to the middle and latter part of the Tang dynasty. The author is not known, but it consists in part of selections from other books about that period.

The 雲仙雜記 Yan seen tsa ké is a large collection of petty records, ascribed to one 海費 Fung Ché at the commencement of the 10th century, but it is thought to have been actually written by Wang Chǐh, at a somewhat later period. The greater part of these profess to be quotations from other works, but among the titles of books quoted, many are now altogether unknown, and are believed never to have had any existence.

The 唐 擁 古 Tang chih yen is a record of choice sayings and miscellaneous incidents, regarding the literary examinations of the Tang, written by 王定保 Wang Ting-paon in 954. This is considered superior to most of the class.

The 全華子 Kin hwa tszè is a miscellany of state and national affairs during the latter part of the 9th and early part of the 10th century, by 對禁 Lêw Ts'ung-yuèn, a subject of the Southern Tang. The existing editions are taken from the Yung lö tá tëèn, the original volumes having been long since lost.

The 鑑 減 然 Keen heae luh, in 10 books, is a miscellaneous record of remarkable objects and events during the Tang and subsequent Five Dynasties, written by 何 光 並 Hô Kwang-yuèn of the 10th century.

The 聚素外傳 Fei yén waé chuen is a record of the affairs of 趙飛燕 Chaon Fei-yén, the empress of 成常 Ching té of the Han, and bears the name of 伶之 Ling Heuen of the Han, as the author; but there is little doubt of this being a spurious production, written at some later period.

The 穆天子傳 Müh t'ëen tszè chuen, in six books, is a narrative of the adventures of the emperor 穆王 Müh wang of the Chow dynasty, in his journey to the west, on a visit to Se Wang-mod. This is said to have been found in a tomb of one of the Wei princes in 281, and was probably drawn up by some one during the 2nd or 3rd century B. C. There is a preface by 荀勗 Seun Hen of the Tsin, and a commentary by 郭璞 Kǒ Pǒ. This savours too much of the fabulous to be admitted among the authentic records, but it is preserved as a specimen of ancient composition.

A small work entitled 神樂經 Shin é king, from the hand of 東方朔 Tung Fang-sŏ, was in existence during the Han dynasty, but was subsequently lost; and the work now extant professing to be the same, appears from internal evidence to be a production of the 4th or 5th century. It is admired for its style, and frequently quoted by subsequent scholars in their compositions. But as the subject matter all relates to distant and unknown regions, and the marvellous occupies so large a portion, it has never been received as true narrative.

Another small work, bearing the title 海內十朔記 Haè núy shìh chow ké is also attributed to Tung Fang-sŏ, but there is every reason to believe that it was also written about the same period as the preceding. Professing to be a description of ten insular kingdoms, the statements are fabulous to puerility.

The 漢式帝內傳 Hán wood từ núy chuen has the name of Pan Koó the historian as the author, but this was probably added by a later hand, for the book seems to have been written about the 3rd century. This records the visit of Se Wâng-moò to the emperor Woò té of the Han, and is also classed among the apocryphal works.

The 漢武洞冥记 Hán wood t'ung ming ke is another spurious production relating to the reign of the same emperor. The ancient copies have the name of 郭惠 Kö Höén of the Han as the author, but it is believed to have been written about the 4th or 5th century. It is not looked upon as of any authority; few of the statements being trustworthy.

There is a short record entitled 漢葉 華 Hán tsă szé pé sin, containing an account of the nuptial affairs of the emperor 極 常 Hwan té of the Han, with the pretension to have been written during that dynasty; but the style is altogether inconsistent with the supposition, and it is believed to be a spurious production from the hand of Yâng Shía of the Ming.

The 博 施 产 Pō wāh ché was originally drawn up by Chang Hwa, in the latter part of the 3rd century. His production, however, appears to have been lost during the Sung, and the present work in 10 books with that title, was probably compiled at a later period from the extracts contained in other publications; but still there are many quotations from it in the ancient literature which do not appear in the present edition. It is in great part occupied with records of the marvellous. A work in 10 books, supplementary to this, with the title 籍博物意 Sāh pō wāh ché, was compiled by 季石 Lè Shìh about the middle of the 12th century. This is much after the style of Chang Hwa's work, being composed almost entirely of extracts from the ancient literature unaltered.

The 给意思 Shih é ke was written by 王嘉 Wang Këa of the 4th century, originally in 19 books, and professes to be a record of matters omitted in the annals of the empire, from the time of Fuh-he down to the Tsin dynasty. The original manuscript being afterwards disarranged and partially destroyed, 萧 粉 Seaon K'e repaired and edited it in 10 books, as it has come down to us. More than nine-tenths of the matter is considered fabulous.

The 搜神記 Sow shin ke is a book of marvels, the greater part of which must also be classed among the incredible. The original work, by 元 實 Yu Paòu, who lived in the early part of the 4th century, was in 30 books, and is very much quoted in works written previous to, and in the time of, the Tang; but during that dynasty, it seems to have been lost, and the work which has been in circulation since, in 10 books, is for the most part a compilation drawn up from the numerous quotations in ancient books, with some additional matter. The ancient style is very skillfully imitated, however, and the compiler must have possessed no ordinary acquaintance with the national literature; so that without a very refined critical discrimination, the fraud could not be detected. The 6th and 7th books are extracted verbatim from the Supplement to the Han History, and in some of the modern editions in eight books, these are omitted. Another work in 10 books, with the title 搜神器 Sow shin ków ké, appears to be a continuation of the

preceding. This has the name of Taon Tseen as the author, who died in 427, while some events are mentioned in it which took place ten years later, so that the above name is a forgery, although there is every reason to believe from internal evidence that it was written prior to the Say dynasty. There is another publication with the same title as Yn Paon's Sow shin he, in six books, written about the 16th century, which is entirely different in character from the preceding, being a kind of description of a hundred and eighty-one Chinese idols, written in a very commonplace style and illustrated by a series of miserable woodents. It would scarcely deserve to be named as a Chinese book, but that it has been frequently quoted and translations made from it by foreigners.

The 远異記 Shuh é ke, written by 住助 Jîn Fáng at the commencement of the 6th century, is a collection of notes on the wonderful, after the style of the Po wuh che. The work of that name now extant, however, is not the original, which appears to have been lost early in the Tang; and the present is a compilation of extracts, together with some additional matter.

The 續齊諧記 Suh tse heae ke is a short record of marvels, by 吳均 Woo Keun of the Lëang dynasty. In some of the old book catalogues is found the title 齊諧記 Tse heae ke, but that work is now entirely lost, and the above was probably supplementary to it.

A small work with the title 素丹子 Yén tan tszè, is known to have been in existence prior to the Sny dynasty, and is frequently quoted in subsequent ages down to the commencement of the Ming, but the work was afterwards lost. It has been again restored, however, from the copious extracts given in the Yung lờ tá tiên. This treats of historical matters during the 3rd century B. C., when 丹 Tan, the heir apparent of the Yén state, was held as a hostage by the Tsin. No anthor's name is preserved, and it is thought to be reliable only so far as it is corroborated by the Shè ke.

The 西陽雜組 Yèw yãng tsã tsoò, in 20 books, was written by 段成式 T'wan Ching-shih towards the end of the 8th century. It is divided into 29 sections, which treat largely of the supernatural and strange, but has also its value to the investigator of antiquity, and is esteemed for its composition. The same author afterwards added a supplement, called 續集 Sāh tseth, in 10 books, consisting of six sections, of a similar character to the preceding, the whole containing a variety of information regarding the institutions and productions of China and foreign nations.

The 幽怪錄 Yew kwaé lüh is a short record of wonders and monstrosities, written by 牛僧孺 Néw Săng-joô, near the end of the 8th century. It is thought to have been much larger when it left the author's hand than the editions now extant, and the original title was 文怪錄 Heuên kwaé lüh, but was changed in deference to the name of one of the ancestors of a subsequent editor. A few years later, 李復言 Lé Fǔh-yên wrote a supplement to the above, which is likewise extant, with the title 續幽怪錄 Sūh yew kwaé lüh, and also treats of the marvellons. There is another supplement to the same, with the title 續愛怪錄 Sūh heuên kwaé lüh.

The 集異記 Tseih é ke, written by 薛用弱 Sëš Yúng-jō in the early part of the 9th century, consists of sixteen articles, principally regarding events omitted in the earlier histories, with a slight admixture of the wonderful. This is admired for the style of the composition.

The 博興志 Pŏ é che consists of ten articles, all of the supernatural and marvellous character. It bears the designation 谷神子 Kŭh-shîn-tszè as the epithet of the author, who lived in the 9th century, and the name 遠古 Hwân-koò; no surname being given. The work is composed in a style superior to most of the class. The original, however, seems to have been lost, and what we now have is compiled from the selections which had been made from it in other books.

The 杜陽雜稿 Tod yâng tsã pëen, written by 蘇 寫 Soo Gǒ about the latter part of the 9th century, is chiefly occupied with an account of rare and curious objects brought to China from foreign countries, from 763 to 872. It is written after the style of the Sāh e ke, and many of the statements have the appearance of being apocryphal.

The 唐 闕 史 T'ang k'euĕ shè, by 高 意体 Kaou Yen-hew of the 10th century, contains 51 articles relative to Tang dynasty matters. Some of these are beyond the range of authentic narrative, but the greater part may form a useful auxiliary to the student of history.

The 北夢 瑣言 Pth ming sò yén, in 20 books, is a series of narratives relating principally to official matters, during the Tang and subsequent Five Dynasties, written by 孫 光意 Sun Kwang-hëén about the middle of the 10th century. The author generally gives his authority for the several statements, and his book has been used by subsequent writers in drawing up some of the standard works.

The 在准果人錄 Këang hwae é jin luh, by Woo Shuh of the Sung, is a record of twenty-five strange characters during the Tang and Southern Tang dynasties. Much of it is occupied with details

regarding magical arts, but some of the biographical notices have been admitted into the History of the Southern Tang. The original work having been long since lost, the existing edition is taken from the Yung lö tá tëèn, but it is believed to correspond very closely with the Sung copies.

The 洛陽 新 華 聞 配 Lo yang tsin shin k'èw wan ke is a collection of twenty-one narratives, some historical and some marvellous, from the Leang down to the Five Dynasties, being a record of current traditions, written by 張 齊 賢 Chang Tse-heèn in 1005.

The 涵水燕酸 錄 Shing shwuy yén t'an lùh, in 10 books, written by 王 關之 Wâng P'eih-che about the end of the 11th century, treats of the early affairs of the Sung down to the author's own time, and consisted originally of more than three hundred and sixty articles, arranged nuder 15 heads; but the work was mutilated and abridged in the editions published in the Ming dynasty, and the copies now in circulation have only 285 articles.

The 歸田 錄 Kwei tëèn lah is a small collection of incidents chiefly relating to the imperial court, together with witty sayings of the high statesmen, written by the historian Goy Yang-sew after his retirement from office. Before it was completed he issued the preface in 1067, which having come under the inspection of the emperor 神宗 Shin tsung, that monarch expressed his desire to see the complete manuscript, but the author feeling that he had used too great freedom in his remarks on the men of his time, withheld a considerable portion of the original, and supplied its place with material of a light and risible character.

The 嘉祐雜志 Këa yew tsā che is a miscellaneous record of incidents chiefly during the early part of the 11th century, written by 江休復 Hëang Hew-fǔh immediately before his death in 1062. It is also published under the title 江降幾雜志 Këang lin ke tsā che.

The 龍川 基志 Lung ch'uen lëo che, in 10 books, was written by Soo Che in the summer of 1099. It consists of 39 articles, 25 of which relate to governmental affairs, the remainder being of a miscellaneous character. In the autumn of the same year, he also wrote the 龍川 別志 Lung ch'uen pee che, consisting of a series of traditional records in 48 articles. Nearly the half of this work is quoted by Choo He, in his Memoirs of Eminent Ministers, which is a good guarantee for its credibility.

The 甲申雜記 Këã shin tsā ke was written in the year këã shin, 1104, by 王登 Wâng Kùng, and consists of 22 articles, treat-

ing of events from the year 1023 down to the time of writing. Another work by the same author, entitled 聞見近錄 Wãn kēen kin lūh, containing 104 articles, embraces the period from 954 to about 1085. Another small work, also from the same hand, entitled 随手继 然 Sây shòw tsã luh, contains 33 articles, all of which, with the exception of three relating to the time of the Five Dynasties, treat of Sung dynasty matters, down to about 1067. The two latter were written after the Kēā shin tsā ké, and the manuscript of the whole lay by till 1163, when they were combined in one by the grandson of the author. Although there is a sprinkling of the marvellous throughout, yet the greater part may be employed to supplement the dynastic history.

The 玉壺 清話 Yuh hoô tsing hwa, in 10 books, is a collection of short notices, narrative and descriptive, completed about the year 1085 by a Buddhist priest named 文瑩 Wăn-ying, treating mainly of incidents of his own time. The name was afterwards changed to 玉 壹野史 Yuh hoô yày shè, under which designation it is sometimes quoted in books as early as the Yuen dynasty. Editions are now in circulation, with both these titles.

The 侯請錄 How tsing luh, in eight books, written by 趙令時 Chaou Ling-chè near the end of the 11th century, is a record of minor historical events, with remarks on poetry and literary criticisms.

The 東軒筆錄 Tung heen peih luh, in 15 books, written by 魏 秦 Wei Taé, an unsuccessful candidate for literary honours about the close of the 11th century, is a record of current reports prevalent during the early years of the author. Although some parts of it are trustworthy, yet the errors are numerous, and there is much that is doubtful in it.

The 燕魏雜記 Yen wei tsă ké consists of a number of notes, topographical and historical, made by 呂頤浩 Leù E-haou about the end of the 11th century.

The 泊宅稿 Pŏ tsth pëen was written by 方与 Fang Chŏ, in the early part of the 12th century. The author being accustomed to live in a boat, explains the meaning of the expression in the title, the pŏ tsth "anchored dwelling." This work, which is chiefly a record of incidents, metropolitan and provincial, from about the year 1086 to 1117 was originally in 10 books, editions of that extent being still extant; but there has also been another edition in circulation since the Ming dynasty in three books, abridged and otherwise modified from the original.

The 鐵圈山叢談 Tëž wel shan ts'ung t'an, in six books, is the work of 索緣 Ts'ué T'eaou, who lived in the first half of the 12th century, and treats mostly of events that occurred in his own time.

The work shows a good deal of research, and may be relied on as an anthority in investigations regarding that period.

The 概意小順 Fung chwang seadu t'ah is a small work treating principally of occurrences at Pëen-lëang, the metropolis during the 12th century, finished early in the 13th century, by an author with the surname 袁 Yuen, but his proper name is not preserved, the first page merely stating that it is written by a centenarian.

The 南意記談 Nan chwang ké t'an is a short record of matters during the most flourishing period of the Northern Sung dynasty. The author's name is not given, but it appears to have been written in the early part of the 12th century. The style is good, and it is thought worthy of credit.

The 默記 Mih ké, by Wang Chǐh, consists almost entirely of traditional records regarding the metropolis Pëen-lëang.

The 陶朱新錄 Taou choo sin luh, written by 馬純 Mà Shun in 1142, is a chronicle of minor matters during the Sung dynasty, seven or eight-tenths of which consists of the marvellous and incredible. At the end is an inscription relative to the literary associations during the 11th century.

The 睽 車志 Kwei keu ché, in six books, is a series of statements regarding supernatural occurrences during the 12th century, written by 郭彖 Ko T'wán, at the instigation of the emperor 光宗 Kwang tsung, who was much addicted to the marvellous. The plan of the work is the same as the Tod yâng tsã pëen, the author's object being to illustrate the doctrine of rewards and retributions in the life to come.

The 龍城錄 Lung ch'ing luh is a record of incidents during the earlier part of the Tang, professing to be written by 柳宗元 Lêw Tsung-yuên of that dynasty. It is generally understood, however, that that name is not genuine, and that it is a spurious production of Wâng Chih of the 12th century.

The 清波雜志 Tsing po tsā ché, in 12 books, is a record of miscellaneous matters during the Sung, written in 1193 by 周輝 Chow Hwuy, who is charged by some with putting the misdeeds of Wâng Gan-shìh in too favourable a light, being a distant relative of the latter. The following year he issued the 清波别志 Tsing po peth ché, in three books, of a uniform character with the preceding.

The 北窓 炙 輠 錄 Pih chwang chih ho luh is a small record chiefly of exemplary characters about the 11th and 12th centuries, and miscellaneous matters, by 施 德 操 She Tǐh-ts'aou, who lived near that period.

The 程史 Ting she, in 15 books, written by Yo K'o about the beginning of the 13th century, consists of upwards of a hundred and forty articles regarding the Sung dynasty, being matters omitted in the national histories, and considered to be authentic.

The 獨醒雜志 Tah sing tsã ché, in 10 books, is a collection of records relative to the Northern and Southern Sung, written about the year 1185 by 曾被行 Tsăng Min-hing. The subject matter is reliable, and may be used to supplement the regular histories.

The 耆舊精閱 K'e k'éw săh wãn, in 10 books, is a collection of traditional records regarding Pëen-lëang, and the sayings and doings of renowned individuals soon after the establishment of the Southern Sung empire. The author, 陳 鵠 Ch'îng Kŭh, who appears to have lived in the former part of the 13th century, has drawn the most of his materials from the family manuscripts of others, and frequently with very little alteration, which accounts for a want of symmetry in the style of the work.

The 四朝聞見錄 Szè ch'aou wãn kiến luh is a series of 207 articles, treating of various matters of the Sung, during the reigns of the four emperors—高宗 Kaou tsung, Heaou tsung, Kwang tsung, and 家宗 Ning tsung—arranged under five divisions, the fourth of which is entirely occupied with the reign of Ning tsung. The author, 葉紹識 Yĕ Shaou-ung, who was an adherent of the teachings of Choo He, appears to have written early in the 13th century.

The 癸辛雜論 Kweł sin tsã shih is a record of miscellaneous and minor incidents, written by Chow Meĭh in the former part of the 14th century, in four parts, entitled respectively the 前集 Tsëén tseih, 後集 Hów tseih, 積集 Süh tseih, and 别集 Peih tseih. Although the subjects it treats of are generally matters of mere secondary importance, yet there is a good deal of curious and reliable information for the investigator.

The 隨 隱 漫 錄 Sây yìn mwán luh, by 陳 世 崇 Ch'în Shé-ts'ang, who lived in the latter part of the 13th century, is a record for the most part regarding the poetical and literary compositions of the living authors of that period.

The 東南紀聞 Tung nan kè wān is an anonymous record of traditional statements, chiefly regarding the Sung dynasty, which is designated in the title by the term Tung nan, "South-east." This appears to have been written during the Yuen; the original copies, however, have long been extinct, and the present edition is extracted and compiled from the Yung lo tá tièn. There are many pieces in it available to supplement the histories of neighbouring states.

The 歸港 法 Kwei tseen che, in 14 books, by 劉祁 Lèw K'e, finished in 1295, is a series of historical narratives, biographical notices, and miscellaneous statements regarding the Kin dynasty, the 11th book being occupied entirely with the overthrow of that state. The authors of the History of the Kin have drawn a good deal from this record in the compilation of their work; and some others of the larger histories may be corrected from the notices in Lèw K'e's chronicle.

The 山房随筆 Shan fang say peth is a short record of occurrences at the close of the Sung and commencement of the Yuen, with particular details regarding the treacherous minister 更似道 Këá Szé-taòu. The author, 療子 正 Tsëang Tszè-ching, was a subject of the Yuen.

The 山居新語 Shan keu sin yu, written by 楊瑀 Yang Yù in 1360, treats chiefly of administrative affairs during the Yuen, the general tendency of the work being to the advancement of morals.

The 遠昌雜錄 Súy ch'ang tsã luh, written by 鄭元祐 Ch'ing Ynên-yéw about the middle of the 14th century, is a series of traditional notices regarding the old adherents of the Sung dynasty, and individuals of note during the Yuen.

The A A Chuz kăng luh, in 30 books, was written by Taou Tsung-ê just at the close of the Yuen dynasty, and contains a good many notices regarding the overthrow of the Mongols. There is also a considerable amount of information regarding the poetry, painting, and literature of the period, and various memoranda relative to the Western regions.

The 水東日記 Shwuy tung jih ké, in 40 books, written by 葉盛 Yě Shing during the 15th century, is chiefly a record of legislative details and current traditions during the Ming. The author, who had access to an extensive library, has carried his quotations to excess, and self-glory is a prominent failing throughout. His production nevertheless is valuable as a work of research.

The 鱎 南 瑣 記 Keaóu nân sò ké is a collection of miscellaneous memoranda regarding Kwang-se, made by 魏 溶 Wei Seun in 1612.

The 隙 獨 餘 聞 Lung shuh yu wan is a series of notes on Shen-se and Szé-ch'uen, made by Wang Szé-ching, while executing an imperial commission in that region. These consist of reports gathered by him, relating to the traveller's route through these provinces.

The 劍俠傳 Këén hëế chuen is a series of biographical notices of remarkable swordsmen during the Tang dynasty. There is no author's name, but it is thought to have been written during the Ming. There

is too much of the supernatural for it to be admitted among the regular historical works.

The 錄 異記 Luh é ké, in eight books, is a fabulous record, drawn up by 杜光庭 Too Kwang-ting, a Taouist priest, during the 10th century. The productions of this author have forfeited all claim to authenticity.

The 都公談纂 Too kung t'an tswán is a record of incidents omitted in the historical works, from the 13th to the 15th century, written by 都稳 Too Mǔh early in the 16th century, which was afterwards arranged and edited by his pupil 陸朵 Lǔh Ts'aè. The work treats largely of the supernatural, and the bulk of it is considered unworthy of credit.

The 板橋 雜記 Pàn k'eaou tsã ké is a record of reminiscences of the last days of the Ming, written by Yû Hwaê early in the present dynasty.

The 蚓 港 瑣 語 Yin gan sò yu, written by 李 王 迪 Lè Wâng-poo about the end of the 17th century, is chiefly a record of current reports and traditions of events in the neighbourhood of Këa-hing, the author's native place, relating to the close of the Ming and establishment of the present dynasty. This also contains much connected with the marvellous.

The 觚 賸 Roo shing, in eight books, is a collection of traditional memoranda, respecting the end of the Ming and commencement of the reigning dynasty, written in 1700 by 鈕 孫 Nèw Sew, who held the office of prefect in Shen-se. It is divided into five sections, giving the reports gathered in as many different parts of the empire. In 1714, he issued a supplement, entitled 觚 胮 稿 Koo shing suh pëen, treating successively of words, business, men and things, differing in plan somewhat from the preceding.

The 曠園雜志 K'wáng yuên tsã ché, by 吳陳琰 Woo Ch'în-yen of the 18th century, is a collection of notes from personal observation and current report, seven or eight-tenths of which are of a supernatural and fabulous character.

Besides the work of Jîn Fáng, there is also a small publication with the date 1701, having the title 远 異 記 Shuh é kë. There is no name of author, who is merely designated the Master of the Tung-hëén establishment. The subject matter relates chiefly to the latter part of the 17th century, and treats largely of the supernatural, with some notices of curious implements.

The 果報見聞錄 Kwò paóu këén wãn luh is a record of supernatural instances of reward and retribution, as if intended to illustrate

The 信徽縣 Sin ch'ing luh is another collection of miraculous cases of rewards and punishments, compiled by 徐慶 Sen K'ing in the 18th century.

The 見聞錄 Kēén wān luh is a small record of marvels, drawn up by 徐岳 Seu Yo of the 28th century.

The 管要模雜就 Tsan yan low tsa shwo, by 陳肯古 Ch'in Sháng-koò of the 18th century, is a series of notes of minor importance, the greater part of which relate to incredible wonders.

The 風月堂雜講 Fung yuế t'ang tsử shih is a collection of notes, chiefly on poetical compositions, by 姜甫 Këang Nân, an author of the Ming dynasty. The 學圖節力 Hẽổ poò ya leih is a series of short articles on matters of historical interest, by the same author as the preceding. The 墨魯鏡錦 Mih yu tsẽển pổ is another small collection of notes, literary and historical, by the same author. The 氨里子睾蕊 Hoố lè tszè peih t'an, by the same, treats chiefly of poetry and other literary subjects. Another small collection of notes by the same, entitled the 洗視新樂 Sè yến sin luh, is also occupied chiefly with historical notes. The 蓉塘配開 Yûng t'ang ké wàn is another short selection of notes on literary and historical subjects, by the same. The **阿钱瑟轼** Kow hēen p'ing shih luh, from the same hand, contains some remarks on various points connected with history.

The 清波小志 Tsing po seadu ché is a series of notes, historical and topographical, relating in great part to Hang-chow, drawn up by 徐逵吉 Sen Fung-keih in 1734. Another part by way of appendix, was written by the same author in 1748, similar in character to the preceding, with the title 清波小志潮 Tsing po seadu ché poò.

The 江漢叢談 Këang hán ts'ung t'an consists of twenty articles of moderate length on the historical antiquities of China, written by Ch'în Szé-yuên in 1572.

The 東鼻難勢 Tung kaou tsă ch'aou is a collection of historical memoranda, by 畫潮 Tùng Chaou, published in 1753.

Works of fiction par excellence are not admitted by the Chinese to form a part of their national literature. Those who have imbibed European ideas on the subject, however, will feel that the novels and romances are too important as a class to be overlooked. The insight they give into the national manners and customs of various ages, the specimens which they furnish of an everchanging language, the fact of this being the only channel through which a large portion of the Fiction.

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knowledge of history, and the influence which they y exercise in the formation of character, are reasons be left out of account, notwithstanding the prejudices

- conotars on the subject. Foremost among these in popular estimation is the 三國 志 演 此 San kwo ché yèn é. This is a historical novel, in 120 chapters, written by 異 賞中 Lô Kwán-chung of the Yuen The plot which is founded on the historical events immediately succeeding the decadence of the house of Han, is wrought out with a most elaborate complication of details, embracing the Following the course of events, from the period from 168 to 265. imbecile reign of Heaou Ling-te of the Han, the tale opens with an account of the insurrection of the "Yellow Caps," during which 劉 借 Lêw Pé, a descendant of the imperial family, enters into a solemn compact with B 7 Kwan Yu (now the deified Kwan te, "God of War,") and 强 雅 Chang Fei to aid each other till death, in their efforts to uphold the falling house. The fortunes of Lêw Pé are traced through a series of reverses, till he assumes the royal power (known afterwards as 昭 烈 告 Chaou lee té), and the empire becomes divided into the three states-Wei, Shuh, and Woo. Tyranny and bloodshed mark the narrative for nearly a century, till the usurper # # Tsaou Maon of the Wei is deposed by his minister 司馬昭 Sze Mà-chaon, whose son became the consolidator of the empire and founder of the Tsin dynasty, being the 電 密 Woo té of history.

The 西遊記 Se yéw ké, in 100 chapters, is a mythological account of the adventures of Yuên Chwang, the Buddhist priest in the 7th century, during his expedition to India in search of the sacred books. The reputed author 邱長春 K'ew Ch'âng-ch'un was sent to India during the Yuen dynasty with a similar object in view, and on his return wrote a journal of his travels with the same title as the above. It contains much of the miraculous, and seems to have suggested the more elaborate production in question. A later narrative, in imitation of the Se yêw ké, equally fabulous, but far inferior in point of art, is the 後西遊記 Hów se yêw ké, in 40 chapters, by an unknown author.

A tale relating to the period of the pusillanimous 後景 Hwuy tsung of the Sung, is the 金瓶梅 Kin ping mei, in 100 chapters, attributed to Wâng Shé-ching of the Ming. This gives a picture of the dissolute manners of the age in question. As an artistic performance it is one of the highest of the class; there is, however, a double meaning throughout, which attaches to many of the terms as phonetics, but

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which does not appear on the face of the written characters. This caused it to be prohibited as immoral by the second emperor of the present dynasty; but notwithstanding this denunciation, a brother of the same monarch made an elegant translation of the same into the Manchu language, which was published in 1708. Being a syllabic language, this is peculiarly fitted to preserve the double-entendres.

The 水 游 傳 Shwuy hoò chuen is a tale of brigandage, in 70 chapters, written by 施 耐 老 She Naé-gan of the Yuen. The scene is laid in Hô-nân and Shan-tung, and the period chosen is the same as the preceding. This is of a much less martial character than the San kwō ché, and furnishes a greater insight into Chinese life in various phases. The details are excessively diffuse, and the author enriches his work by his lively descriptions, but he has raised his elaborate superstructure upon a very small foundation of fact. A commentary has been added to this and the three preceding novels by 全 整 噗 Kin Shing-t'an, a writer of the present dynasty, who has entitled them the

The 東周列圖志 Tung chow lee kwo che, in 108 chapters, although written in the form of a novel, differs less from authentic history probably than any other in the same category. It embraces the period when China was divided into a great many tributary states, and extends from the 8th to the 3rd century B. C. when the Tsin dynasty was established.

The 紅樓夢 Hung low mung, in 120 chapters, is a popular tale containing a picture of Chinese domestic life, generally thought to have been written by 曹雪芹 Tsaou Senĕ-k'in, early in the present dynasty. There is said to be a framework of fact running through the narrative, but it is so enveloped in fictious decoration as to be discernable only to the initiated.

The 西洋记 Se yâng ké, in 100 chapters, by 羅瑟登 Lô Mowtăng, finished in 1597, is an apocryphal account of the expedition of the ennuch Ching Ho, to subdue the refractory nations of the southern ocean, at the commencement of the 15th century. This was a stirring episode in the history of China, and fraught with materiel for the pen of the novelist. But although the author has retained the true names of the principal persons and places, he has strangely disfigured the narrative by the fables of imagination.

The 說 岳全体 Shwo yĕ tseuên chuen is a tale in 80 chapters, by 缓彩 Tsëen Ts'aè, founded on the history of Yo Fei, a famous general in the 12th century, who fought successfully against the Kin Tartars,

but was put to death through the treachery of Tsin Kwei, a corrupt prime minister.

The 封神演義 Fung shin yèn è, in 100 chapters, is a tale regarding the adventures of Woo wang, the founder of the Chow dynasty, in his contest with 紂王 Ch'ow wang, the last of the house of Shang.

The 正德皇遊江南傳 Ching the hwang yew këang nan chuen is a historical novel in 45 chapters, recounting the adventures of the emperor, during a secret expedition in Këang-nan province, in the early part of the 16th century.

The 雙原奇線 Shwang fung k'è yuèn, in 80 chapters, is founded on a tragical event during the Han. The plot turns on a demand made by a Tartar chief, on the Chinese emperor, for his favorite wife, with which the emperor reluctantly complies; and the suicide of the fair one to escape the domination of her new lord, forms the sequel to the adventure.

The 好速傳 Hadu k'éw chuen, in 18 chapters, a tale of social life, although very lightly esteemed by the Chinese, has been frequently commended by foreigners and repeatedly translated into several European languages.

The 玉嬌梨 Yüh keaou le is a novel, in 24 chapters, also adapted to give an insight into Chinese manners, especially the forms observed in ceremonial visits.

The 平山冷縣 Ping, shan lang yén, in 20 chapters, is a tale with very little plot in it, the author having seemingly exhausted his efforts in description, dialogue, and the figures of rhetoric generally.

13. The 釋案 Shih këa "Buddhism" as a class, when understood to include the whole corps of Buddhist books, embraces a body of literature at first sight somewhat appalling to the student who desires to investigate the character and history of that religion at the fountain head. In their aim to establish that faith in China, the early Hindoo teachers made it an object to translate their standard works into the native language from the Sanscrit; and as a result of their efforts, probably near two thousand works of various kinds have been added to Chinese literature. Four-fifths of these translations are divided into the three classes, 撰 King "Classic," 律 Leüh "Disciplinarian," and 脸 Lún "Metaphysical." This department of labour was commenced in the year A. D. 67 by Kashapmadanga, 远 葉 摩 騰 Këa yë mô t ang, who translated the 四十二章 撰 Szé shih ûrh chang king, "Sutra of Fortytwo Sections," and continued with slight interruptions by Hindoo and Chinese priests, till about the 9th or 10th century. These translations

are not included in Chinese general book catalogues, and it would be beyond the plan of this work to give any extended notice of them. It will be sufficient to give the names of some of the most prominent. More particular information may be found in the writings of Rémusat and Julien, in it Joo leen, and especially in a series of papers by the Rev. J. Edkins, published in the Shanghai Almanac and Miscellany for 1855 and 1856. Among the Sutra or Classics may be noticed the 大般看波器電多經 Tá pan jǒ po lô meih to king, in 600 books, a translation of the large Sanscrit work Maha prading paramita sutra: the 大會糟糕 Tá padu tseih king, in 120 books; the 大方等大生警 Ta fang tãng tá tseih king, in 80 books; the 大方庸佛華嚴經 Tá fang kwàng fuh hwa yén king, in 60 books; the 大般道整盤 Ta pan nëë pwan king, in 40 books; a translation of the Nirvana sutra; the 会 制 般 若 波 墨 鉴 經 Kin kang pan jo po lo meih king, in Sanscrit Vadjra tchedika, a condensation of the Pradjna paramita; the M m 乾 譯 O me t'o king, in Sanscrit Amitabha sutra; the 無 書 蓋 經 Woo lëáng shów king; the 觀無 書 衛 經 Kwán woo lèáng shów fuh king; the 始 法 蓮 花 經 Meabu fǎ lien hwa king, in Bauscrit Saddharma pundarika; the 維度 請 經 Wei mô keih king; the 闊 居 經 Heen keu king; the 金克明 經 Kin kwang ming king, in Sanscrit Suvarna prabhasa sutra; the 入据值經 Juh lang kea king, in Sanscrit Langkdvatdra; the 大塵 遮尼 乾子 受 配 藝 Ta sa chay në këen tezè shòw kë king; the 大灌頂經 Ta kwán tìng king; the 堂蘭登經 Yu lớn pun king; the 首牌嚴誣 Show lãng yên king; the 觀葉王藥上二 卷多黑了義經 Ta fang kwang yuên këd sew to lô leadu é king; the 天方便佛報思經 Ta fang pëén füh padu gắn king; the 臺經 Chae king; the 三歸五戒慈心厭離功德經 San kwei wod keaé tsze sin yên lê kung tih king; the 大方廣華嚴不思議佛境東分 Ta fang kwàng hwa yen puh sze é fuh king keaé fun; the 八 大 人 是 輕 Pa tá jih këo king ; the 佛 遺 數 經 Fuh e keadu king ; the 佛 說 延 生 地 畫 書 整 E Füh shwo yên sang te tsang poo să king; the 送 稳 基 法 灭 子受三歸依禮免惡道經 Tsëay wã náng fã t'ëen tszè shòw san kwei e hwo mëen go tadu king; and the 無 所 在 菩 藤 經 Woo so yèw poo sā king. This division includes also translations of poetical compositions, termed Gatha. Such are the 阿彌陀佛傷 O me t'o falk keë; the 賢聖集 伽陀一百頭 Heen shing tseih këa t'o yih pih sung; and the 廣大發願頌 Kwàng tá fā yuen sung. The Dharani or Magical Formulæ are also included; these being for the chief part merely transliterations of the original expressions, which are supposed to be

of secret and mysterious import, intelligible only to the initiated. Of this class are the 七 俱 胝 佛 大 心 准 提 陀 羅 尼 經 Ts'eih keú té füh tá sin chun te t'o lô nê king; the 阿彌陀 黄音整王陀器尼經0 me t'o koo yin shing wang t'o lô ne king; the 佛 說 大 克 神 王 施 奥 圖德圖滥陀羅尼經 Füh shwo tá hwang shin wang she yu fuh tih yuen mwan t'o lo ne king; the 廣河般若波羅電大明咒 Mo ho pan jo po lô meih ta ming chow; the 千手千眼觀世音菩薩 廣大圓溢無礙大悲心陀羅尼經 Tseen show tseen yen kwan shé yin poo sa kwang tá yuên mwan woo gae tá pei sin t'o lô nê king; the 聖無動 拿大威怒王秘密陀羅尼經 Shíng woo t'úng tsun tá wei noó wáng pě meth t'o lô nê king; the 佛頂 韓 朦 陀 羅 尼 經 Füh tìng tsun shing t'o lô ne king; the 無能勝大明陀羅尼經. Woo nang shing tá mîng t'o lò né king ; the 佛 說 消 災 吉 祥 陀 羅 尼 經 Füh shwö seaou tsae keth tsëang t'o lô në king ; and the 佛說陀器尼集經Füh shwo t'o lô nê tseih king. Although the Chinese word King is employed specially to designate the sutras as a class, yet it is by no means rigorously confined to that use; for we find frequent instances of its application to works in each of the other classes.

Among the Vinaya, or works on Discipline, we have the 姓 網程Fan wáng king; the 十 簡 律 Shih súng leāh; the 墨 無 德 律 Tan woổ tih leāh, in Sanscrit Dharmagupta vinaya; the 摩 訶 僧 賦 律 Mổ họ sống k'e leāh; the 彌 沙 塞 律 Me sha sih leāh, in Sanscrit Mahishasaka vinaya; the 毗 婆 沙 律 Pe p'ổ sha leāh, in Sanscrit Vibhâshā vinaya; the 十 善 業 道 經 Shih shén nëë taðu king; the 四 分 戒 本 Sze fun keaé pun; the 戒 消炎 經 Keaĕ seaou tsae king; the 優 婆 塞 五 戒 相 經 Yew p'ổ sih (Upāsaka) woð keaé sëang king; the 優 婆 塞 五 戒 咸 儀 經 Yew p'ổ sih woð keaĕ wei è king; the 大 乘 本 生 心 地 觀 經 Tá shing pun sãng sin te kwán king; the 外 道 問 聖 大 乘 法 無 我 義 經 Waé taðu wān shing ta shing fã woổ gð é king; and the 十 不 善 業 道 經 Shih pah shén nëĕ taðu king.

The Abidharma or Metaphysical works are also numerous, the following being a selection of the more generally known. The 成唯議論 Ching wei shih lan; the 中論 Chúng lun, in Sanscrit Pranyamūla shāstra tikā; the 阿昆曼毗婆沙論 Ope t'an pe p'ò sha lun, in Sanscrit Abidharma vibasha shastra; the 三無性論 San woo sing lun; the 顯識論 Hēèn shih lun; the 轉講論 Chuèn shih lun; the 養善提心論 Fā poo te sin lun; the 十二因線論 Shth ûrh yin yuèn lun; the 壹韓盧迦論 Yih shoo loo këa lun; the 菩提資糧論 Poo te tsze lèang lun; the 大乘百簽明門論 Tá shing pih fā ming mūn lun; the 唯體三十論 Wei shih san shih lun; the 因明入正理論 Yin

ming juh ching lè lún; the 抵大乘論釋 Shế tả shing lun shih; the 阿毗達磨順正理論 O pe t'ã mo shún ching lè lún; and the 阿毗達磨頂正理論 O pe t'ã mo shún ching lè lún; and the 阿毗達磨 蘇 原 論 O pe t'a mo tsang hiện tsung lún. Most of the preceding treatises may be recognized by Sanscrit scholars, among the Buddhist works which are still preserved in the Indian character; and the great labour that has been spent in rendering them into the Chinese language may indicate the importance the propagators of that religion attached to them; many of them having been several times translated, corrected, and reedited by imperial authority, through successive dynasties.

Besides the above three classes, there are still a considerable number of translations exclusive, which partake of a biographical and descriptive character, and are classed under the head 賢聖集 Hēên shing tseih. A few names may be given by way of specimen; such as the 十二遊經 Shih Arh yêw king; the 週丁比丘觀當來變經 Këa ting pé k'ew shwo tang laê pëên king; the 難管喻經 Tsa p'é yu king; (Pé yu is the Sanscrit Avadana); the 思惟要思法 Sze wuy yaou lëo fã; the 四阿含著抄解 Szé o hân (Four Agamas) moó ch'aou keaè; and the 五門禪經要用法 Wod mûn shen king yaou yung fã.

Although the translations from the Sanscrit formed from the first, and still continue to be, the most important part of the Buddhist literature, yet by the 5th and 6th centuries, original compositions in the Chinese language, by native adherents of that religion, began to make their appearance. The authors of such works having had frequent intercourse with the Hindoo missionaries, under such influence, they have given clearer expositions of the faith and practice of the several schools of Buddhism, than are found in some of the later productions, and their writings have since become in some respects standards of lîn, in 120 books, by 道世 Taòu-shé, a Buddhist priest, completed in This gives a comprehensive view of the Buddhist system, by means of quotations from the classic and other translations, in 100 sections, each of which is divided into a number of subsections, generally having an introductory article at the commencement, and the extracts arranged seriatim in the cyclopædia form. The prevailing idea throughout is to illustrate the natural sequence of human affairs in the production of happiness and misery.

Another production of the Tang, containing a vast amount of Buddhist bibliographical information, is the 開元釋数錄 Kae yuên shih keaóu luh, in 20 books, written by the priest 智界 Ché-shing in

730. This gives a complete list of all the translations of Buddhist books into the Chinese language from the year A. D. 67 up to the date of publication, embracing the labours of 176 individuals, the whole amounting to 2,278 separate works, many of which, however, were at that time already lost. Ché-shing's work is divided into two parts, the first of which gives the translations in the order of their completion, according to the successive dynasties, under each of which the names of the several translators are given chronologically, with the works they had executed, and a statement of those which were still extant, and those lost, with a biographical notice of each translator following the catalogue of his works. At the end of the first part is a list of forty-one Buddhist catalogues, which had been previously issued. The second part contains the same works under a different classification, divided into seven sections, stating those of which both the translation and original are extant, those of which only the translation is extant, incomplete portions of works, epitomes, deficiencies supplied, retranslations, and heterodox innovations. The last two books contain a classification according to the great division of The shing and Seaou shing or "Greater and Lesser Conveyances," used as subdivisions under the primary tripartite division of Sutra, Vinaya, Abidharma, The latter part includes also a list of works-historical, geographical, and biographical-in two divisions; the first being translations from the Sanscrit, and the second native Chinese productions. The work is. conceived on a comprehensive plan, and contains much valuable information; and it is no slight commendation that the same idea has been followed up in recent times by a scholar of high standing, in a synoptic review of the national literature. There is a summary of the above, by the same anthor, with the title 關元釋數錄暑出 K'ae yuên shih keaou luh leo ch'uh, giving the name of each work, and the author, with the index character under which each is to be found in the great imperial collection.

Mention has already been made of the 高僧 Kaou sãng chuen. A work of this name first appeared under the Lëang dynasty, from the hand of the priest 惠 数 Hwúy-mìn, being a biography of famous Buddhist priests, classed under the two heads of Translators and Expounders of the sacred books. This was enlarged by another priest during the Lëang, named 整胶 Hwúy-keaòu, in 14 books, arranged under ten divisions. In the first half of the 7th century, a supplement was written to the preceding, with the title 接高僧 Sūh kaou sãng, chuen, in 40 books, by the priest 達宜 Taòu-seuen, giving the latest.

celebrated priests, with incidental notices of 225 others. These are classed according to their doings and sayings, under the ten divisions, of—Translation, Exposition, Abstract Contemplation, Exemplary Discipline, Rigidity of Doctrine, Comprehensive Intelligence, Self-sacrifice, Study, Attainment of Happiness, and Miscellaneons Distinctions. In 983, an imperial rescript ordered a continuation of the above work to be written, which was completed by the priest Tsan-ning in 988, with the title 宋高僧 \$\sum_{\subset} \sum_{\subset} \sum_{\subset

Divisions in regard to the practical working of Buddhism were early exhibited in the establishment of various schools of teaching, which still retain their votaries to the present day. Apart from the great division of the Buddhists into 宗門 Tsung mun and 教門 Keaou mun, one of the most influential is probably the 天台 Teen t'ae school, which was founded by 知 質 Che-k'ae, in the latter part of the 6th century, at a celebrated mountain of that name in Che-keang, and has made considerable contributions to the Buddhist literature. Some of the discourses of the founder are preserved in the 觀音文葉記 Kwan yin heuin é ké, which is a development of the Kwan-yin theology, recorded by his papil 灌 頂 Kwán-tìng. Another of his didactic remains is an exposition of the Kwán woo leang show fuh king, which was republished with scholia, by 知 禮 Che-lè in 1021, with the title 偽說觀無量壽佛經建動 Füh shwo kwán woô liáng shòw füh king soo ch'aou.

In the second decade of the 12th century, a historical summary regarding this branch was written by the priest 元 類 Yuên-ying, with the title 宗元 錄 Tsung yuên luh. About the close of the same century, an enlargement of the work was drawn up by 吳克己 Woo Kih-kè, under the title 釋門正統 Shih mûn chíng t'ung. A further enlargement was made early in the 13th century, by the priest 景遷 King-ts'ëen, who entitled his production 宗源 錄 Tsung yuên luh. During the first half of the same century, the Shih mun chíng t'ung was again revised and edited by 宗鑑 Tsung-këèn, a Buddhist priest. Taking these materials, the priest 志馨 Ché-pwan extended his researches over a wider extent of literature, and compiled the 佛副統恕

Fuh tsod t'ung kè, in 54 books, in the latter part of the 13th century. It is written after the model of the dynastic histories, the lives of 釋案 Shǐh-këa Buddha and the patriarchs supplying the place of the Imperial records. This is followed by sections on Genealogical History, Biography, Tables, and Memoirs. The whole system is viewed in its bearing towards the T'ëen-t'ae school of teaching.

Another well known production, which issued from the same establishment is the 翻譯名義 Fan yih ming é, in 20 books, being an explanation of the meaning of Sanscrit proper names occurring in the Buddhist books. This was finished in 1143, by a priest named 法重下i-yūn.

The 台宗世系 Tae tsung shé hé, written by the priest 乘牧 Shing-muh, in 1760, is a brief record of the hierarchal succession of the Teen-tae school of devotees, commencing with Shih-kea.

The 妙法運華經台宗會義 Meaóu fǎ leên hwa king t'ae tsung hwuy é, in 16 books, an exposition of the Meaóu fǎ leên hwa king, is one of the standard works of the T'ëen-t'ae sect, drawn up by 智旭 Chéheŭh. The 成唯識論随注 Chêng wer shih lun sûy choó, in 10 books, is a commentary on the Ching wer shih lun, written chiefly by 明善Mîng-shén, a priest of the same fraternity, and completed by 慧善Hwúy-shén, his pupil, in 1670. Among the disciplinarian treatises issued from the same quarter, are the 传戒正範 Chuen keaé ching fán, drawn up by the priest 見月 Këén-yuě, in 1660; the 三版五戒正範San kwei woò keaé ching fán; the 授八戒正範Shów pã keaé ching fan; and the 授幽冥戒正範Shów yew ming keaé ching fán, by the same, all which were reprinted in 1780.

After the time of the sixth Chinese patriarch, the Shen division became separated into two sects, the 青原 Tsing-yuên and the 南岳 Nān-yō. The former was afterwards divided into the three schools of 曹洞 Tsaou-t'ung, 雲門 Yūn-mūn and 法眼 Fá-yèn; and from the latter sprung the 監濟 Lin-tse and 海即 Wei-yàng. These are termed the Five Schools of the Sung. A detailed account of these differences may be found in the 禪林僧寶傳 Shen lin sãng paòu chuen, a biographical work in 30 books, written by Hwúy-hung, about the year 1227. This coutains memoirs of eighty-one members of the priesthood. There is an appendix to the same by the priest 慶老 K'ing-laòu, and a short supplement on the Lin-tse sect by Hwúy-hung.

The 釋氏稽古畧 Sheh shé kè koð leð is a brief history of Buddhism, written in the Annal form, by 覺岸 Këŏ-gàn, a priest of that religion, who finished it about the year 1341, being an elaboration of a

work he had formerly written, with the title 稽古手鑑 Kè koò shòw këèn. The record begins with the period of fabulous antiquity, and extends to the middle of the 11th century; the thread of the text being arranged according to the succession of emperors, and the line of Buddhist patriarchs and devotees introduced in chronological order. There is a good deal of research shown in the work, but the arrangement is offensive to the ideas of native literati.

Another work on the same plan as the preceding, and written about the same time, is the 佛祖通 Fuh tsoò t'ung tsaé, in 22 books, by the priest 念常 Něén-ch'âng. This commences with the record of the seven Buddhas of mythology and reaches down to the year 1333; giving the vicissitudes experienced by the Buddhists in successive ages, with a clear statement of the transmission of the 禪 Shen doctrine from generation to generation.

The — 切徑音義 Yih ts'ës king yin é, in 26 books, written by the priest 支癌 Heuên-ying, in the middle of the 7th century, is an explanation of all the foreign technical terms found in the works translated from the Sauscrit, with an examination of the correct sounds.

The 数乘注數 Keaóu shing fǎ soó, in 12 books, written by the priest 圓瓣 Yuên-tsing in 1431, is an explanation of all the numeral expressions used conventionally in the Buddhist phraseology, beginning with unity and proceeding seriatim up to 84,000; e. g., — 心 Yth sin, "Undivided heart;" 二身 Urh shin, "Two characters;" 三寶 San padu, "Three precious entities"—Buddha, Doctrine, and Hierarchy; 四佛 Szé fūh, "Four-fold Buddha"—Transformation, Retribution, Devotion, and Intelligence; 五身 Wod shin, "Five-fold character"—Devotional Intelligence, Merit, Natural Condition, Transformation, and Abstraction; 八萬四千法門 Pã wàn szé ts'ëen fǔ mûn, "Eighty-four thousand points of doctrine," etc.

The 指月錄 Chè yuě lāh, in 32 books, is a thesaurus of Buddhist biography, written by 瞿汝稼 K'eù Joò-tseĭh in 1602. It commences with the seven Buddhas, including the six predecessors of Shíh-këa; this is followed by memoirs of twenty-eight Sages; next come the twenty-seven Indian Patriarchs; after which are the six Patriarchs of China, all of whom are natives, with the exception of the first—Bod-dhidharma—who was the twenty-eighth in the Indian line. The twenty-six following Books are occupied with memoirs of renowned teachers during sixteen generations after the last of the Patriarchs, and reach down to the middle of the 12th century. The two last books give a

detail of the sayings and doings of 宗杲 Tsung-kaon, the founder of the Lin-tse school of Buddhism, towards the end of the 11th century.

In the latter part of the 16th century, the priest Choo-hung, who has been noticed above (page 139), wrote extensively on Buddhism; the chief part of his works having been published by himself in 1602, while he was principal of the Yûn-tse monastery at Hang-chow, and an illustrious member of the Lîn-tse school; the collection being entitled 要接法彙 Yûn tse fǎ wuy. Another edition with additional matter appeared in 1639. This contains, besides a series of commentaries on the classics, a great number of articles on the Buddhist faith and practice, some historical and some polemic, records of the Yûn-tse monastery, letters, leisure jottings, and a variety of miscellaneous notices. The 5th volume, which bears the title 竹窓三筆 Chāh chwang san peth, contains four short controversial articles on the Christian religion, drawn forth by the publications of Ricci.

A large thesaurns of Buddhist doctrine, in 100 books, was compiled during the Sung, with the title 宗 鏡 梁 Tsung king lüh, by the priest 智覺 Ché-këö. In this the various points of the system are discussed, and the views of the author supported by numerous quotations from classic and other authorities. In 1640, 陶 禪 齡 Taou Shǐh-líng published an abridgment of the same in 24 books, with the title 宗 鏡 樂 具體 Tsung kìng lüh k'eù t'è, consisting almost entirely of extensive extracts from the original.

The 百 丈 叢 林 淸 規 證 義 記 Pih cháng ts'ung lîn tsing kwei chíng é ké is a summary of Buddhist discipline drawn up by 百 丈 Pihcháng, a famous priest, who lived during the latter part of the 8th century. A modern edition bears the date 1823.

The 佛說安塔傑咒 Fāh shườ gan t'ā sẽáng chów, published in 1826, is a collection of dharanis to be recited for the repose of the Buddhist reliquaires.

The 禪宗 法要 Shen tsung fǎ yaou, published in 1829, is a selection of some of the most important points to be attended to by the adherents of Buddhism.

The 懺 Tsan form a prominent division among the Buddhist rituals. One of the oldest of these is the 慈悲道場懺 Tszt pei tadu ch'ang tsan, in 10 books, written by 武帝 Woo-té, the emperor of the Lëang dynasty, at the beginning of the 6th century. The 慈悲道場水懺 Tszt pei tadu ch'ang shwuy tsan, was written by the priest 悟達 Woo-t'ă, in the latter half of the 9th century. The largest work of this class is the 大方廣佛華麗經海印憶儀 Tá fang kwàng füh hwa yên

king haè yin tsan è, in 37 books, the original of which is attributed to 一行 Yǐh-hīng, the famous Buddhist astronomer of the Tang dynasty. Additions were made to it by 曹瑞 P'oò-súy, a priest of the Sung. It was further augmented and revised about the close of the Ming, by the Treasurer of Szé-ch'uen, surnamed 木 Mǔh; and was published in 1641, with the T'ëen-t'ae imprimatur. The 大悲 寶臘 Tá pei padu tsan is also an emanation of the T'ëen-t'ae school. The 净土懺 Tsing t'oò tsan was published in 1800. The 慈悲 觀音 白 寶伽 Tszé pei kwán yin hëang shan padu tsan is an inferior production of the same class; as is also the 慈悲 爸道 到香寶 卷 Tsz! pei sew tadu lèw hëang padu keuén. These two last partake of a narrative character.

A more general class of rituals are the daily liturgies, now in common use, for repetition at the morning and evening services; such as the 禪門日誦 Shen mûn jth súng. The 日課便業 Jth k'ó pëén mûng is on a more enlarged scale, with an elaborate commentary. The 管面初課 Sew se ts'oo k'ó consists of elementary exercises for novices.

Much of the teachings of famous native Buddhists is preserved in a class of writings termed Yu lah, which record the instructions delivered by them to the neophytes under their training. The 图 悟 佛 果 諷 t 語 錄 Yuên woo fuh kò shen sze yu lüh is a record of the lectures and other instructions of 佛果 Fuh-kò, compiled by his pupil 紹海 Shaóulung in the 12th century. The 高峰大師語錄 Kaou fung tá sze yu lāh, published in 1599, contains the instructions of the teacher 高峰 Kaoufang of the 13th century. The 慶 忠 鐵 壁 機 禪 師 語 錄 King chung t'ët peth ke shen sze yu lüh, in 20 books, contains the instructions of 鐵壁 橙 T'ee Peih-ke, drawn up by his pupil 幻 敏 Hwan-min, during the 17th century. The 月函禪師語錄 Yuĕ hán shen sze yu lüh is a compilation from the lessons given by 月函 Yuě-hân, made by his neophytes 受己 Show-ke, and 本新 Pùn-sin. The 冠媚 離 師 語 錄 Kwan mei shen sze yu luh contains the teachings of 冠帽 Kwan-mei, recorded by his pupil 超森 Chaou-săn, in 1689. The 東山 秦 公路 居士頌古語錄 Tung shan tsin kung twan keu szé sung kod yu luh are the didactic writings of 秦 公 端 Tsin Kung-twan, in favour of Buddhism, published in 1701. The 岣 峰 憲 禪 師 語 錄 Sin fung hëén shen sze yu luh, in 10 books, is a record of the sayings and writings of the priest 真体 艦 Sin Fung-hëén, as recorded by his disciples 恕 雷 Ché-chǐh and 智 原 Ché-yuên. The 南岳 繼起 和 尚語 錄 Nhán yǒ hệ k'è hồ sháng yu luh, in 10 books, contains the teachings of the priest 繼起 Ké-k'è, from the hand of his disciple 濟瑞 Tsc-ke. The 天军 巴松楷禪師語錄 Teen ning leú sung k'eae shen sze yu luh is a summary of the instructions of 侶 松 楷 Leu Sung-k'eae, compiled by his disciple 際 顯 Tsé-yuén and others, in 1773. The 省 庵 法 師 語 錄 Săng gan fà sze yu lüh contains a series of articles by the priest 省 庵 Săng-gan, edited and published by 彭 際 清 P'ăng Tsé-tsing, in 1786. The 超 宗 智 禪 師 語 錄 Chaou tsung ché shen sze yu luh, in 14 books, contains the teachings of Chaon Tsung-ché, recorded by his pupil 佛 安 Fǔh-gan, in the latter part of the 18th century. The 國 清 耀 冶 禪 師 語 錄 Kwō tsing yaou yày shen sze yu luh contains the instructions of 耀 冶 Yaon-yày, recorded by his pupil 振 西 Chin-se, and published in 1804. The 徹 悟 禪 師 語 錄 Ch'ĕ woó shen sze yu luh is a compilation of the teachings of 徹 语 Ch'ĕ-woó, drawn up by his pupil 了 亮 Leuòn-lĕáng and others.

Another class of Buddhist writings comprehending a more extensive range of subjects is embraced under the general designation Pee luh. This may include such books as the 龍舒 半文 Lung shoo tsing t'oō wan, a hortatory or didactic treatise, written in the 12th century by E 日休 Wang Jih-hew, which has been several times revised, enlarged, and republished. The 月函離師實雲別錄 Yuě hân shen sze padu yûn për luh contains the miscellaneous works-prose and poetical-of Yuehan, compiled by 統古 T'ung-koò and others. The 盤 隱 豁 堂 禪 師 谷 鳴集別錄 Lîng yìn hờ t'âng shen sze küh ming tseth pëe lüh is u series of letters on Buddhism, by the priest # Ho-t'ang, published by the students 成 樹 Ching-yne and 寂 仁 Shuh-jîn, in 1655. The 萬 善 同歸集 Wàn shén t'ûng kwei tseth, in six books, is a treatise on the unity of origin of every excellence, all being traced to Buddhism in the heart; this was written by the priest 永明書 Yùng Mîng-shów, and published with a preface by the emperor, in 1733. The 阿育王 会利瑞鷹錄 O yah wang shay le suy ying luh is a detailed account of the efficacious virtues of the relics of Buddha, preserved by the King Asoka, 阿 育 A-yuh. This is written by the priest 定 慧 Ting-hwuv, and has a preface by the emperor 世 宗 She-tsung of the present dynasty. The 海土聖賢錄 Tsing t'od shing hëen luh, in 10 books, is a biographical collection of noted adherents of the Tsing t'oò branch of Buddhism, the origin of which is traced to Nepal or Northern India. This was written by 彭希谏 P'ang He-suh, in 1783. There is a supplement by 胡 挺 Hoô T'ing, bringing the record down to 1850, the time at which it was written. The 禪 海 十 珍 集 Shen haè shih chin tseth is a short abstract of the salient points in the history of Chinese Buddhism, by the priest 道 濡 Taòu-p'ei, published in 1818. The 禪 层 直指 Shen tsung chih chè is a small treatise enforcing the cultivation of spiritual Buddhism, by 石成金 Shǐh Ching-kin. The 一行居集 Yih hing keu tseih is a literary collection in eight books, on a great variety of subjects pertaining to the Buddhist creed and practice, by 彭紹升 P'ang Shaou-shing. The 淨葉染香集 Tsing nëš jèn hëang tseih is a series of biographical notices of devotees of the Tsing t'oo religion in recent times, both male and female, written by the priest 悟靈 Woô-ling, in 1823. The 入佛問答 Juh fuh wan tã is a development of the first principles of Buddhism, in a series of questions and answers between an adherent of that system and one of the literati, issued in 1826.

The 華嚴 法界觀門 Hwa yen fã keaé kwán mûn is a treatise on religious contemplation, by the priest 杜順 Tod-shún, written about the commencement of the Tang dynasty. There is a commentary on this by the priest 宗 宏 Tsung-meĭh, which was reprinted in 1789.

The 雜 華 文 表 Tsã hwa wan peacu is a large collection of Buddhist forms of address in correspondence, petitions, ritual services, etc., with an appendix of antithetic sentences for mural decoration, drawn up by 喬 松 K'eaou Sung.

Collections of excerpta from the Buddhist works are very numerous, and are continually being reproduced. A good specimen of the kind is the 净業要言 Tsing nëë yaou yên, published in 1850, intended to suit the convenience of those who, from pecuniary or other causes, are unable to read the complete works. The 西方公據 Se fang kung keu is a similar collection, made by Păng Tsé-tsing, in 1792.

The 高王觀世音經 Kaou wâng kwán shé yin king, a small mannal in very common use for repetition, is said to have been revealed in a dream, to a scholar named 孫 敬 德 Sun King-tǐh, about the middle of the 6th century.

Commentaries and expositions of the translations are exceedingly numerous; some being held in much repute. The adherents of the several schools have used this means largely for the dissemination of their respective views.

14. It is somewhat difficult accurately to define the limits which embrace the class of literature included under the designation 道家 Taou këa, "Taouism." From the time of 老君 Laou Keun, the reputed founder, downwards, its aspect has changed with almost every age; and while the philosophy taught by that sage is now numbered among the doctrines of antiquity, the genius of modern Taouism is of that motley character as almost to defy any attempt to educe a well-ordered system from the chaos. Commencing with the profound speculations of con-

templative recluses, on some of the most abstruse questions of theology and philosophy; other subjects in the course of time were superadded, which at first appear to have little or no connection with the doctrine of Taon. Among these the pursuit of immortality, the conquest of the passions, the search after the philosopher's stone, the use of amulets, the observance of fasts and sacrifices, together with rituals and charms, and the indefinite multiplication of objects of worship, have now become an integral part of modern Taonism.

A volume entitled the 陰 符 經 解 Yin foo king keae has been handed down since the time of the Tang, which professes to be an exposition of the oldest Taonist record in existence, bearing the names of the ancient Hwang-te as the author, and 太公 Taé Kung, 范畫 Fán Lè, Kwei Kŭh-tszè, 張 夏 Chang Lëáng, 諸 葛 亮 Choo Kŏ-lëáng, and Lè Tseuen as commentators. It is only the volume with Lè Tseuen's exposition, however, that is extant, and it is thought that he is also the author of the text. There is indeed a volume with the title 陰符經三鼻玉訣 Yin foo king san hwang yah keue, professing to be the ancient original; but although there is not the shadow of foundation for such a claim, yet there is undoubted evidence of its existence at least as early as the 12th century. This short treatise, which is not entirely free from the obscurity of Taouist mysticism, professes to reconcile the decrees of Heaven with the current of mundane affairs. An investigation of the Yin foo king was published by Choo He of the Sung, with the title 陰符經攷異 Yin foo king k'adu é. He comes to the conclusion that it is a fabrication of Lè Tseuen; but still he thinks there are thoughts in it which entitle the work to a place in the national literature.

The only work which is known to be truly the production of Laou Keun is the 道德經 Tadu tih king, which has maintained its reputation and secured a popularity to a certain extent among reading men generally of every denomination. Few ages have passed without producing some expositors, and many of the literati still make a study of of the mysteries of Taou contained in it. There is an edition with a commentary, entitled 老子註 Laou tszè choó, bearing the designation of 河上公Hô sháng kung of the Han as the writer, which is evidently spurious, criticism showing that it cannot be much older than the Tang. The earliest commentary now extant is that by 王弼 Wâng Peih of the 3rd century, also called the 老子註 Laou tszè choó, which is generally esteemed for its depth of thought and chasteness of diction. The poet Soo Tung-p'o has also left an elucidation of Laou Tszè's work,

bearing the title 道德經解 Tadu tih king kead, written with the predominating idea of the common origin of Buddhism and Taouism. Another well-known commentary was written by 吳澄 Woo Ching, early in the 14th century, with the title 道德異經註 Tadu tih chin king choo, in which he curtails the ordinary text to some extent, reducing it from 81 to 68 sections. In 1760, a commentary appeared from the pen of 徐大椿 Sen Tá-ch'un, entitled 道德經註 Tadu tih king choo, in which the author in a concise and lucid style, developes his ideas on the work of Ladu Tszè, extolling it above the Confucian classics. A very excellent examination of the purity of the text was written by Peih Yuen, in 1781, with the title 老子遺德經改獎 Ladu tszè tadu tih king k'adu é. A critical exposition of the work was written by 倪元坦E Yuên-t'àn, in 1816, entitled the 老子參註 Ladu tszè t'san choó.

In the bibliographical section of the Han history, mention is made of a work in nine sections entitled 图 尹子 Kwan yin tszè. Tradition speaks of the author as having been guardian of the entrance passes to the empire in the west, where he met with Laou Keun, obtained from him a manuscript of his Taou tih king, and became initiated into the doctrines taught by the sage. For more than a thousand years, there is no evidence of the existence of such a work. About the 12th century, however, a copy was obtained in the family of 孫定 Sun Ting, professing to have been revised by Lew Heang of the Han, and having a preface by that scholar. The evidence, both external and internal. refutes the pretension, and it is believed to be the work of some Taonist during the Tang or subsequent Five Dynasties. Although there is an evident discrepancy between the style of the work and that of the Chow dynasty literature, yet it is the production of a scholar of no mean attainments, and is deemed worthy of a place among the Taouist philosophers. The name was afterwards changed to 文始 異經 Wăn chè chin king, under which title there is a commentary on it by 陳 抱 -Ch'în Paou-yih of the Sung.

After Ladu Keun, the most ancient of this class, whose teachings are still extant, is probably 列纂这 Leĭh Yù-k'ów, who flourished early in the 4th century B. C.; his lectures having been handed down to posterity by some of his pupils, under the designation 对子 Leth tsze. The main portion of the work is no doubt genuine, but it appears to have been subjected to some additions and interpolations by later hands. There is an excellent commentary on it by 張 湛 Chang Chan of the 4th century. The name was changed by imperial command to that of

神虚異經 Ch'ung heu chin king, in the year 742; in 1007 this title was extended by supreme authority to 冲虚至德異經 Ch'ung heu chē tìh chin king.

Another Taouist writer of celebrity during the 4th century B. C. is Chwang Chow, having left a work in 10 books, which was originally circulated with the title 莊子 Chwang tszè. Numerous commentaries were written on this during the early ages, but the best seems to have been by 向秀 Hëáng Séw of the 4th century, who died, however, before its completion. 郭袞 Kǒ Sēáng having got possession of the manuscript, supplied what was left incomplete, and with some slight alterations appropriated the whole as his work, which now passes under his name, as the 莊子註 Chwang tszè choó. In 742, Chwang Tszè's work was by authority entitled the 南華風經 Nân hwa chin king. A commentary on this appeared in 1741, by 徐廷枫 Sen T'îng-hwae, with the title 南華簡勢 Nân hwa këèn ch'aou. This edition, which merely professes to be a compendium of excerpts, contains the text of the first part entire; but there are large excisions in the latter part, and some sections entirely omitted.

An ancient Taouist treatise exists under the title 文子 Wan tsze, that being the only designation by which the author is known. He is said to have been a disciple of Laou Keun, and the work to be a record of the views of his master. The recension now extant, however, appears to be in great part a compilation from other works; but it is certainly older than the Tang. In 742, the title 通元具在Tùng yuên chin king was imposed on it.

The 列 但 在 Leth seen chuen is a Taouist biography of seventy-one individuals, said to have attained to the state of immortality. The authorship has been ascribed to Lew Heang of the Han, but there is strong reason to believe it to be a later production, and it is thought to have been composed probably by some Taouist of the 3rd or 4th century; for the evidence of its existence reaches nearly as far back as that period.

Allusions to the practice of alchemy are found in some of the oldest of the Taouist writings, but the earliest work now extant specially on that subject, is the 参问契 Ts'an t'ang k'é, from the hand of 魏伯器 Wei Pih-yang, about the middle of the 2nd century. This writer professes to discover the occult science hidden in the mysterious symbols of the Yih king, but his book and his doctrine have been by common consent discarded by the literati. Many commentaries have been written on this treatise, the oldest now in existence being that of

影影 P'ang Heaou, entitled the 周易参同契通 異義 Chow yth ts'an t'ang k'é t'ung chin é, which dates from about the close of the Tang. Another was published with the title 周易参同契考果 Chow yth ts'an t'ang k'é k'adu é, by Choo He of the Sung, who assumes the designation 都話 Tsow Hin. Although this merely professes to be an examination of the purity of the text, it is in fact a detailed exposition of the work throughout. One of the clearest commentaries in later times, is that of 陳致虚 Ch'in Ché-hen of the Yuen dynasty, entitled 周易参同契分章註 Chow yth t'san t'ang k'ē fun chang choó, which also gives the text in its purest state.

Early in the 4th century, Kö Húng wrote to some considerable extent on the same subject. His work exists under the title 抱 朴子 Paòu p'ō tszè, that being the epithet he selected for himself. It is divided into two parts; the former or 內 篇 Núy pēen, in 20 books, treats of the immortals, alchemy, charms, exorcism, etc.; and the latter part or 外 篇 Waé pëen, in 50 books, is more especially devoted to matters of government and politics, but viewed from a Taouist stand-point.

Another work from the same hand is the in the Shin seen chuen, in 10 books, giving a series of biographical notices of 84 immortals. This was written in reply to a question from one of his disciples, as to the existence of such a class of beings.

The Richin kaou, in 20 books, by Taon Hung-king of the Leang dynasty, is an extended record of the transmission of the doctrine of the immortals from age to age. The fabulous character of the statements are too apparent to admit of criticism, but the scholastic attainments of the author have procured for the work a certain standing, which it would not deserve otherwise.

About the middle of the 8th century, 王士元 Wâng Szé-yuên wrote a small treatise on the cultivation of Taouism, entitled 元倉子 K'ang ts'ang tszè. This was the name of a work, written by 庚桑楚 Kang Sang-tsoò of the Chow dynasty, but which had been long lost previous to the time of Wâng Szé-yuên. The latter, however, professed merely to edit and supply deficiencies in the ancient volume; but it is evident the greater part is due to himself, a portion consisting of extracts preserved in other works. There is a commentary on it by 何秦 Hô Ts'an, supposed to have been written during the Tang.

The 元 吳子 Yuén chin tszè is a small treatise on the management of the animal spirits by 强志和 Chang Ché-hô of the 8th century. The existing editions form but a small part of the original. The diction is concise, but it is inferior in style to Padu p'd tszè.

The 至游子 Ché yèw tszè is a treatise on the principles of Taouism in its modern form. There is a preface by 姚 按 循 Yaon Joò-seun, with the date 1566, in which it is stated that the name of the author is lost; but internal evidence would lead to the conclusion that Yaon is the author himself, and that 至 游子 Ché Yèw-tszè, which was the designation of a scholar during the Sung, who occupied himself with Taouist matters, is an assumed title, to give an air of antiquity to the production. The author makes considerable use of the phraseology of the Buddhist classics, in setting forth his views.

A treatise on alchemy and the government of the animal propensities, with the title 龍虎經 Lung hod king, appears to have existed early in the middle ages, but the date of its origin is unknown. The oldest edition extant, however, is that with the commentary and paraphrase of 王道 Wâng Taòu, written in the latter part of the 12th century, under the designation 古文龍虎經註珠Kod wān lung hod king choó soo. This is illustrated by two elaborate plans of the diagrams of Shîn-nûng, and follows the theory taught by Wei Pih-yâng.

The 支專正宗 Heuén heo ching tsung consists chiefly of copious extracts from the national classics and historical works, in illustration of the Taouist doctrine. The author, 俞 说 Yú Yuen, lived in the former part of the 13th century; and his object seems to be to trace the origin of the system up to the teachings of the sages of the empire.

The 金丹大要 Kin tan tá yaou, in 10 books, by Ch'în Ché-heu, is a treatise on the elixir of immortality, which the author refers to

the right government of the spiritual powers of man, in opposition to the materialistic views which had prevailed at an earlier epoch.

The 諸異元奥集 Choo chin yuên gaóu tseth, in nine books, is a compilation of articles from various anthors on the theory and practice of alchemy, by 朱 载 拉 Choo Tsaé-wei of the Ming dynasty. The 5th book is largely illustrated with pictorial illustrations of the various processes in the manipulation of alchemy.

The 事 他 珠玉葉成 Keun seen choo yuk tseih ching is an anonymous collection which finds a place in Taouist libraries, and consists for the greater part of poetical pieces regarding the art of alchemy and relative topics, with some comments on the diagrams of the Yih king, but there is little to be said in favour of the production.

The 洞天福地梯濱名山配 Túng t'ëen füh té yǒ tüh ming shan ké is a brief record of the principal hills and lakes of the empire, characterized as the retreats of Taouist devotees. This was composed by Toò Kwang-t'îng, about the middle of the 10th century.

The 章 仙 要 語 K'eun seen yaou yù is a collection of extracts from Taonist writers, ancient and modern, compiled by 畫漢醇 Tùng Hán-shuu, at the beginning of the 16th century.

The 鍾吕二個餐具傳道集 Chung leù ark seen sew chin chuen taou tseth is a compendium of Taouist principles, professing to have been originally delivered by 鍾載權 Chung Lê-keuén of the Han dynasty, compiled by 吕语 Leù Yen of the Tang, and handed down to posterity by 蓝眉吾 She Keen-woo of the Sung.

The 玉 情 金 笥 實 錄 Yuh tsing kin sze padu lüh is a treatise on the control of the animal propensities, written by 張 平 叔 Chang Pingshüh about the year 514.

The 呂 莫 人 文 集 Leù chin jîn wăn tseth is a collection of literary and poetical compositions, by Leù Yen of the Tang, who is reputed one of the immortals.

The 太上黄庭內景玉經 Taē sháng hwâng t'ing núy kìng yūh king is an ancient treatise in rhyme, on the government of the inner man, by an unknown author, with a commentary by 梁丘子 Lëang K'ew-tszè. A series of plates illustrative of the preceding were made during the Tang, with explanatory details, by 胡悟 Hoô Woó, with the title 黄庭內景五臟六腑圖說 Hwâng t'ing núy kìng woò tsang làh foò t'oô shwö.

The 太上黃庭外景玉經 Taé sháng hwáng t'ing waé king yǔh king is another treatise on the same subject, which has been ascribed to Laon Keun, but there is reason to believe it to be a production of the Tang. There is a short tract on the same subject, professing to have been delivered by Ladu Keun, entitled the 老子說五廣經 Ladu taze show wood ch'oo king. Evidence is altogether wanting for such a remote origin, but there is a commentary on it by 尹情 Yin Yin of the Tang.

The 崔公入藥鏡 Ts'uy kung jüh yǒ king, also on the same subject, is the production of a Taouist of the Tang dynasty, with the surname Ts'uy. There is an explanatory commentary on this by an author who is known by the designation 混然子 Hwǎn jên tszè of the Ming.

The 青天歌 Ts'ing t'ëen ko is a series of stanzas on the same subject, by K'ew Ch'âug-ch'un of the Yeun. There is a commentary on this also by Hwan Jên-tszè.

The 規申指南 Kwei chung chè nân is another short work partly in verse, on the same subject, by 陳冲素 Ch'in Ch'ung-soó of the Yuen, who is numbered among the Taouist immortals.

One of the most celebrated treatises on this art is the 性命主旨 Sing ming kwei chè, by an accomplished Tuouist of the Sung dynasty, surnamed 尹 Yin. This treats at large on the principles and method of practice, and is simply illustrated by plates in a very respectable style of art. It was first printed in 1615, and another edition was issued about 1670, in a large and handsome style.

The 太上老君說常靜輕 Taé sháng ladu keun shước ch'áng tsing tsing king also treats under very moderate limits of the subjection of the mental faculties. This is attributed to Kö Heuên, an author of about the 3rd or 4th century, and has a commentary by 李道純 Lö Tadu-shun of the Ming.

The 太上赤文洞古經 Taé sháng chth wãn t'úng koỏ king is another short treatise on the cultivation of mental abstraction. There is a commentary on this text by 基签子 Ch'ang Tseuen-tszè.

The 太上大通經 Taé sháng tá t'ung king is a brief expansion of Ladu Keun's theory of the abstract. There is a commentary on it by Lè Tadu-shun.

The 太上昇玄說消災護命妙經 Taé sháng shing heuên shwö seaou tsae hwò ming meadu king is a work on averting calamity, indicating very clearly the influence which the doctrine and the forms of expression of Buddhism were gaining over the Taouists. It has a commentary by Hwang Jèn-tszè.

The 胎息經 Tae seth king is an elaboration of the 6th chapter of the Tadu til king, on the production of the material universe from the feminine principle. The commentator is designated 如果先生 Hwan

chin seen sang, but neither his surname nor date is given, and it is thought that the text and commentary are both from the same hand.

The 洞玄重實定觀經 T'úng heuen lîng padu tíng kwán king is a treatise on abstraction, but neither the name of the author, nor that of the commentator is preserved.

The 無上玉島心印經 Woo shang yah hwang sin yan king also treats of mental abstraction and the subjection of the emotions. There is no author's name, but there is a commentary to it, by a scholar with the surname 基 Lè.

A Taouist work was published in 1640, with the title 神仙通鑑 Shin seen tung keèn, in 60 books, from the hand of 薛大 訓 See Tá-heun, giving a series of biographical sketches, for the most part legendary and fabulous, of upwards of eight hundred saints, sages, and divinities, selected chiefly from the ranks of Taouism, but some Buddhist characters are also admitted into the number. The blocks of this publication were destroyed at the commencement of the present dynasty, when a new edition was issued with the title 列仙通紀 Leth seen tung kè. Another work of the same character, by 徐道 Seu Taòn, was published in 1700, which the title Shin seen tung kèèn, in 22 books. Another edition of the same in a small-sized page, revised by 陈宏默 Ch'în Hung-môw, appeared in 1787, with the title 記史通鑑 Ké shè tung këèn, in 39 books.

Among all the publications of the Taouists, there is not one which has attained a greater popularity than the LEMET Taé sháng kàn ying pēen. The assumption that it is the work of Laon Keun is a fable, which few, if any believe. It appears to have been written during the Sung, but the author is not known. This treatise which is composed in a style easy of comprehension, has for its object to elucidate the doctrine of future retribution. The various editions are innumerable, it having appeared from time to time in almost every conceivable size, shape, and style of execution. Many commentaries have been written on it, and it is frequently published with a collection of several hundred anecdotes of the marvellous and pictorial representations appended, to illustrate every paragraph seriatim. It is deemed a great act of merit to aid by voluntary contribution towards the gratuitous dissemination of this work.

The 玉 歷 第 傳 書世 Yah leth ch'aou chuen king shé is one of the lower class of Taouist productions of recent times, giving a detailed account of the mysteries and horrors of the invisible world, with a description of the courts of the Ten kings of hades, by a Taouist named

**E T'an Ch'e, who professes to have made an excursion into the regions of darkness, and brought back the account for the benefit of his mundane contemporaries. The Buddhist doctrine of purgatory is largely transplanted into this publication.

A collection of 53 Taouist treatises were published together in one work during the Ming, with the general title 道書全集 Tadu shoo tseuen tseik.

The 重变空籍大全目錄 Ling padu heuen tseth tá tseuen müh läh is an extensive catalogue of Taouist works in 49 books, giving elucidatory remarks and a summary of contents of the several articles.

The custom of reading the sacred books in the temples is not of the most ancient date, but appears to have been in vigorous practice during the Sung dynasty. One of the principal of the works thus employed is the 高上玉皇本行集經 Kaou sháng yāh hwâng pùn híng tseth king, in six books, eulogistic of the deity玉皇上帝 Yüh hwâng sháng té.

The 雷摩普化天母說玉樞具經 Lûy sking p'od hwá t'ëen tsun skuo yāh ch'oo chin king is another book much used in the ritual services. The Taouists attribute the authorship to 雷摩普化天尊 Lûy shing p'od hwá t'ëen tsun, a fabulous personage of remote antiquity; but there is little doubt of it having been composed by a Taouist styled 芝陽子 Heuên yâng tszè, about the time of the Yuen dynasty.

The 太上祠支重资梓潼本願具經 Taé sháng t'áng heuén ling padu tsze t'ung pùn yuén chin king, a book of similar character, contains a colloquy between T'sze Tung, otherwise known as 文昌帝 Wǎn Ch'ang-té, and the celestial magnate 元始天章 Yuên chè t'ëen tsun.

The 太上武三元三官實經 Tak sháng shwō san yuên san kwan paòu king comprises a conversation between Laou Keun and the San kwan or Three original celestial magnates, preceded by a mystical formula used for self-purification.

The 太上就三元四官實經 Taé sháng shườ san yuên szé kwan padu king is another formulary of a similar character to the preceding, but less generally used, embodying laudations of the Szé kwan or Four celestial magnates.

Taouism in its slavish imitation of Buddhist forms, has also its Ts'an, which follow closely on the Hindoo model. The 姓天 事 母懷 Fan t'ëen tòw moò ts'an carries plagiarism to the extent of borrowing, not merely the conventional phraseology, but even the name of the Buddhist deity 姓天 Fan t'ëen, which is the designation of Brahma of the older Hindoo religion, and here used in conjunction with the name of a female member of the Buddhist pantheon.

The 北方真武實體 Pth fang chin woo paou ts'an is a ritual in honour of 真武大帝 Chin woo tá té, a celebrated Taouist deity, known also by the title 玄天上帝 Heuên t'ëen sháng té.

There are also liturgies for the daily service, which replace those of the Buddhists, with merely an alteration of phraseology within limits. Such is the 支門日語 Heuen man jth súng.

Another ritual of a kindred character, is the 響應斗科 Hëàng ying tòw k'o, or the liturgy of the deity 斗帝 T'òw té.

There is a class of publications, which, though not properly styled Taouist works, may be placed in the same category, as more nearly allied to such than any other. These are the literature of the deities ordained by the state; such as the 關 聖 帝 君 聖 蹟 圖 誌 Kwan shing té keun shing tseth t'oô ché, a collection of historic vestiges of Kwan té, the God of War, found in other works. Such also is the 天后 聖 母 墨寶圖誌 T'ëen hów shíng mod shing tseih t'ob ché, being a similar record regarding 天后 聖 母 T'ëen hów shíng moò, the Sailor's goddess. This deity is much consulted in cases of difficulty or doubt by the Taouists, as 觀世音 Kwan-shé-yin is by the Buddhists; and a set of oracular stanzas supposed to emanate from her prescience have been published, with a commentary, under the title 天后聖母 註解 語 I'ëen hów shing mod choó kead tseen she. To this place also may be referred the well-known little hortative composition 文 具 帝君陰陰女 Wan ch'ang té keun yin tseth wan, being a treatise on secret rewards and retributions, ascribed to Wan ch'ang té keun, the God of Literature. The 丹桂籍 Tan kwei tseth is a collection of several short works of this character, with comments.

A great part of the tracts, pamphlets, and minor publications, hortative and devotional, which are widely distributed among the lower classes of the empire, and hold a prominent place in the literature for the million, may be included among these; embracing as they do the reputed teachings of Wan ch'ang té keun, Tung yo tá té, Yuên mîng tòw té, Henên t'ëen sháng té, Kwan shíng té keun, Tsaon shîn, Wei yuên keun, and a host of other deities of greater or less renown.

IV. Belles-Lettres.

The last and largest division of Chinese literature termed 集 Tseih, may be not inaptly designated Belles-lettres, including the various classes of polite literature, poetry and analytical works.

1. The first subdivision under this head, termed 楚辭 Tsod szé, "Elegies of Tsoo," is very limited, being chiefly the poetical productions

of 麻原 K'eŭh Yuên, a minister of the petty kingdom of 整 Tsoo, in the 4th century B. C. Degraded by his prince, and apparently disgusted with the world, he put an end to his existence by throwing himself into the H & Meih-lo, a river in the present Hoo-kwang province. The anniversary of that event has been ever since commemorated by the Chinese in the Dragon Boat Festival, which takes place on the fifth day of the fifth month. His principal piece, the 離 緊 Le saou, is a justification of his public character, illustrated by examples from history. Some other poems of the same plaintive character by himself, together with a few additional by 宋玉 Súng Yǔh and 是 差 King Ch'a, all nearly contemporary and relating to the same subject, make up the collection of elegies known as the Tsod sze. Later writers have commented, annotated, and criticized, but the style of composition is unique and peculiar to the period when it was written. The collection was first made by Lêw Heang in the 1st century B. C. In the Bibliographical section of the Suy History it is disposed as a distinct class of literature, and has ever since retained that position.

The earliest example of the work now extant is the 楚辞章句 Tsod szé chang keú, in 17 books, which in addition to the writings named above, contains an appendix of pieces by Këá E, Lèw Gan, Tung Fang-sö, 最最 Yên Ké, 王 褒 Wâng Fow, Lêw Heáng, Pan Koó and 王逸 Wâng Yǐh. There is a commentary on the whole by the latter, who is the compiler of the work in that form. A good deal of liberty is said to have been taken with the text of editions published in the Sung dynasty, but the commentary has remained uncorrupted; and although very general in its character, is valued as giving the current views of the literati on these writings at that early period.

A much esteemed form of this collection was published by Choo He of the Sung dynasty, under the title 整 禁 注 Tsod szè tseth choo, in eight books, in which the author has made a selection from the preceding and another work published in the Sung. The first five books contain the writings of K'eŭh Yuên, the remainder being occupied with those of Súng Yŭh, King Ch'a, Këá E, Yên Ké and Lêw Gan. The compiler gives annotations on the work throughout, and points out the particular class of poetry to which each part belongs. There are also two books of strictures on preceding commentaries, by the same author, under the title 辩 图 Pēēn ching, and he has given a revision and selection of the supplementary authors, under the title 独 语 Hów yù, in six books. The original collection in eight books is often published with the two latter parts. Other modifications of Choo's work

frequently appear, according to the editor's fancy. Thus, a rather popular abridgment by 妖 巧 山 Yaou Ping-shau, was issued in 1741, with the title 整 辭 話 Tsod szè tsës choó, in six books, in which the pieces by Keš E, Yên Ké, and Lêw Gan are omitted, and a selection make from Choo's commentary; with a short appendix on the sounds of the characters.

Separate portions of this collection have also formed the subject of a good many publications. A commentary on the first and principal piece, written during the 4th century, by 陵 鏡 Ling Tseen, has come down to the present day with the title 整 器 生 体 Le saou tseik chuen.

One of the best of the modern editions is the 離骚解Le saou kead, by 顧成天 Koó Ching-t'ĕen, a free and somewhat original exposition of this noted production, published in 1741.

An illustrated edition of the same piece was published early in the present dynasty by 蕭 雲 從 Seaou Yûn-tsûng, with the title 離 疑 區 Le saou t'oô. A number of the original plates were lost, the pictorial embellishments preserved being 64 in number. Each plate is followed by the relative portion of the text, and short notes explanatory of the illustration. In 1782, the emperor gave orders to have the deficient illustrations supplied, and 91 additional plates were inserted, the whole being embodied in two books, with the title 飲 定 補 給 縣 發 全 圖 K'in ting poò hwùy le saou tseûen t'oô.

2. The second subdivision in this class is designated 别 住 Pēĕ tseth, or "Individual Collections," consisting of the miscellaneous original productions of individual authors. Such works began to appear soon after the commencement of the Christian era, the earliest examples being published in that form after the death of the authors. Subsequent writers adopted the model, but it was not till the 6th century that they began to classify their collections into several categories. either according to time or subject. We then find I k Këang Yen dividing his works into if & Tseen tseth, "Former Collection," and 後盤 How tseik, "After Collection." The emperor 武帝 Woo Te of the Leang dynasty has the 詩 賦集 She foo tseih, "Poetic Collection," 女集 Wan tseih, "Literary Collection," and 剧集 Pee tseih, "Particular Collection." 元帝 Yuen Te of the same dynasty has his # Tseih, "Collection," and J. # Seaou tseih, "Lesser Collection"; and so on, the endless variety of nomenclature according with the requirements or caprices of the writers. From the above-named period down to the present day, this has formed one of the most prolific branches of Chinese literature, but it has also exhibited by far the highest rate of mortality. In the bibliographical catalogues of the Sung dynasty, there are not found a tenth part of the numerous titles contained in those of the Suy and Tang dynasties; and the catalogues of the present day do not contain a tenth of those which are recorded as extant during the Sung. The vast majority of such productions scarcely survive the age that gave them birth.

The well-known and highly celebrated 李太白 Lè Taé-pǐh, who lived in the 8th century, and whose poetical talent shed a lustre on the literature of the Tang dynasty, has left to posterity a collection of this class, which is published under the title 李太白 Lè t'aé pih tseih, in 30 books. It has not come to us intact, however, as it left the poet's hand; some of the original books having been lost. In its present form, the first book is a collection of prefaces and inscriptions, the following 23 books being filled with songs and poems, and the six last containing miscellaneous pieces.

The 維 詠 百 二 十 首 Tsă yúng pih ark skih shòw consists of 120 short stanzas on so many different objects in nature and art, classified in groups of ten each. It was composed by 李 騰 Lé Keaóu in the early part of the Tang dynasty.

The 麟角集 Lin këo tseih is a small work written by 王榮 Wâng Ké, a scholar who flourished during the troublous period of the insurrection of 黃巢 Hwang Ch'aou, in the 9th century. The chief part consists of 45 pieces of anomalous verse, written on occasion of the Tsin szé examinations. The author's descendant of the 8th generation, 王嶽 Wâng Pin, having discovered the manuscripts of 21 poems composed by Ké at his Keu-jîn examinations, added these to the original volume by way of appendix, and published the whole early in the Sung dynasty with the above title. It has been reprinted during the present dynasty.

The 夾 深 瓊 葉 Kea tse & kadu is a literary collection by Ch'ing Tseaou, the author of Tung ché (see p. 29, supra.) It comprises 26 pieces of poetry and seven articles in prose. In regard to style the work stands low, but it evinces a considerable amount of research and scholarship.

Sze Má-kwang, the eminent statesman of the Sung dynasty, besides his great historical work noticed above (see p. 25, supra.) has left a collection of papers belonging to this class, with the title # * Chuen këa tseih, in 80 books. The first 15 books consist of poems; the 56 following are occupied with miscellaneous compositions; three more contain controversial papers, letters, and jottings on musical compositions; the remainder consisting of inscriptions, epitaphs, elegies,

and kindred pieces. Some polemical papers are found in this work, in reply to his contemporary the great innovator Wang Gan-shih.

There is another collection of much renown, by the poet Soo Tungp'o, entitled 重 坡 全 隼 Tung p'o tseuén tseih, in 115 books. This was first published in the 11th century, during the author's life-time, and consisted of seven lesser collections. These were dominated "Tung Po's Collection," the "After Collection," "Memorials to the Throne," "Interior Government," "Provincial Government," "Poems," and a "Collection of Replies to Imperial Orders." Even during the Sung dynasty there were already various editions of the work, differing considerably among themselves as to the number of books and other particulars, while such variations from the original have increased during the Ming, and since that time, among the numerous editions in circulation; but the number of the divisions and the order of arrangement have in the main been preserved, although some parts have no doubt been lost. There is a well-known commentary on the poetical works of Soo Tung-p'o, by 施元 She Yuên, a scholar of the Sung dynasty, with the title 旅 計 蘇 詩 She choó soo she, in 42 books, in which he seems to have been assisted by E k Koó He. Some notes by 蓝宿 She Suh, the son of the first-named, are found interspersed. The latter also added the 東坡年譜 Tung p'o nëen poò, a Year Book, or Biographical Annals of Soo Tung-p'o, and had the work printed, at the beginning of the 12th century. This was afterwards superseded in popular estimation by a rival commentary from the hand of 王 十 朋 Wang Shih-pang, in which the poems are classed according to certain characteristics, and in the lapse of ages She's work fell into neglect. In the 17th century 央 数 Súng Lo, a high imperial officer in Keang-soo province, found an imperfect copy of it in a bookstore, wanting the books 1, 2, 5, 6, 8, 9, 23, 26, 35, 36, 39 and 40. He commissioned 和長衛 Shaou Ch'ang-hang to supply the deficiency. The latter added a book on the fallacies in Wang Shih-pang's commentary, entitled 王註正諡 Wâng choó ching go, and revised the Biographical Annals; but falling sick when he had commented eight books, he devolved the work on 李必恒 Lè Peih-han, who completed the remaining four books. Sung Lč also collected from various sources other poems by Soo, amounting to more than four hundred verses, which he entrusted to 馮景 Fung King to add a commentary, forming a supplement in two books, with the title 蘇 詩 續 補 遺 Soo she suh poò é. In this state he had the whole recut in 1675, prefaced by a biography of Soo, from the dynastic history of the Sung, and other commendatory documents. About 1740, a handsome edition of the work in its new form was printed by imperial command.

An extensive work of this kind has been compiled from the writings of Gow Yang-sew, the historian of the Tang and five later dynasties (see p. 22 supra.) and the author of an exposition of the She-king. The portion specially arranged by the author is known as the Wan-tseik, "Literary Collection," in 50 books, one of the labours of his declining years. The Pet tseth, "Particular Collection," in 20 books, was arranged from his writings by a later hand. The Sze lah tseih, "Metrical Collection," in seven books, was first published in the western part of Che-keang province. The Tsow e. "Memorials to the Throne," in 18 books, was published at K'ew-chow in the same province. The Tsûng këén tseik, "Censure Collection," in eight books, first appeared at Shaou-chow in Kwang-tung province. The Núy waé ché tach, "Metropolitan and Provincial Government Collection," in 11 books, and other portions were added subsequently. Editions were published at Loo-ling in Keang-se, at Nanking, at Meen-chow in Szechuen, at Soo-chow in Keang-soo, in Fuh-keen province and other places. all differing more or less in regard to their contents. A collation of these various issues was made by Chow Peih-ta, in 153 books, bearing the title 附 经 Foo lah. This has a preface by Chow, and is considered the best issue of Gow-yang Sew's minor writings. An abbreviated edition in 20 books was published by 陳 亮 Ch'in Lëáng in the Sung dynasty, with the title 歐陽文粹 Gow yang wan suy, containing scarcely a tenth of Gow-yang's writings; but the pieces given are considered those of more certain authorship, selected from the great mass of corrupted text.

The 灌山集 Tseen shan tseth is a small collection of literary compositions, written by Choo Yih, about the end of the 11th century, in which the author has aimed at catching the spirit of Soo Tung-p'o. The original copies of the work have been long since lost, and the existing editions are extracted from the Yùng lõ tá teen.

E 九 濡 Lüh Kèw-yuen, a contemporary and friend of the renowned Choo He, ranks among the elegant writers of the Sung dynasty. His compositions were arranged by his son 陸 持之 Lüh Ch'e-che, and edited by his pupil 袁燮 Yuen Sëĕ in the beginning of the 13th century, under the title 敏 山 集 Sëáng shan tseth, in 28 books. An additional portion in four books is termed the 外集 Wae tseth; and four books more are appended under the designation 語錄 Yù lüh. The first

17 books of the collection consist of Letters; the 18th is Memorials to the Throne; the 19th is Records; the 20th is Prefaces and Dedications; the 21st to the 24th consist of Miscellaneous Pieces; the 25th is Poems; the 26th is Sacrificial Documents; the 27th and 28th contain Epitaphs and Sepulchral Inscriptions; the four books of the Extra collection are all literary models, with a memoir of the author at the end, which seems to have been inserted by 吴杰 Woo K'ēĕ, a later editor. The Yù Lūh is a record of conversations, which was originally published separately, and was introduced into the collection in 1521, in a new edition published by 李茂元 Lè Mów-yuen.

The 五代宫嗣 Woo tae kung tsze is a series of historical rhymes regarding the five short dynasties—Leang, Tang, Tsin, Han, and Chow—which immediately succeeded the great Tang. Each stanza is followed by a long expository note. The author's name is 吳省蘭 Woo Singlân. The 十國宮詞 Shìh kuố kung tsze, from the same hand, is a corresponding series regarding the petty states of Woo, Southern Tang, Former Shūh, After Shūh, Southern Han, Tsoò, Woo-yne, Min, King, and Northern Han, which existed contemporaneously with the above-named five dynasties.

The 高東溪集 Kaou tung k'e tseth is the production of 高登 Kaou Tăng, a native of Chang-poo in Făh-keen province, who hore the designation Tung-k'e. The anthor lost his life in consequence of his loyalty while holding office, about the time of the troubles in 1148. His work consisted originally of 20 books, only a fragment of which now remains in six books. These contain a number of memorials to the throne, epigrams, and other short pieces of composition, all which indicate a strong attachment to the ruling dynasty. There is an appendix containing a biographical sketch of the author and two eulogistic documents by the famous Choo He.

The 清南文集 Wei nan wan tseih is a collection of the writings of Luh Yèw, in 50 books, arranged by himself on receiving a dignity in connection with the region Wei-nan in Shen-se, in the latter part of the 12th century. The first two books comprise Official Statements; then follow two books of Instructions to Inferior Officers; one book of Memorials to the Throne; seven books of Announcements; one book of Letters; two books of Prefaces; one book of Inscriptions; five books of Records; ten books of Miscellaneous Documents; nine books of Epitaphs, Elegies and Pagoda Records; two books of Sacrificial Documents and Mourning Recitations; one book of Observations on the Peony; six books of a Journey into Sze-chuen (see p. 29, supra,) the

remainder consisting of Musical Pieces. Some of the above parts properly belong to other departments of literature; such are the Journey to Sze-chuen, the Remarks on the Peony, and the Musical Compositions; but his son 陸遠 Lǔh Yǔh, in order to preserve these small works from being lost, followed the precedent of the Loo-ling edition of Gówyâng Sew's collection, and embodied them in the edition he was publishing. Two additional books were appended by 毛 晉 Muôn Tsìn, a later editor, with the title 整章 Yih kaðu. They consist of pieces written late in the author's life-time under a fictitious name, some of which he would rather have suppressed.

The 頤 菴居士集 E gan key szé tseih, by 劉應時 Léw Yingshê, is a short literary collection of medium merit, issued about the commencement of the 13th century.

In 1210, the 南湖集 Nan hoō tseth was completed by 張鉉 Chang Tsze, a statesman who was involved in the political intrigues of the period. Quotations from it are to be found in other books, but the work has long since disappeared, and was reconstructed from the excerpts in the Yùng lō tá tēen. On this basis it has been printed during the present dynasty, containing nine books of Poems in the various styles of the art, one book of Rhymes and an appendix in three parts, of documents relating to the work.

A small collection of poetical effusions was completed by 鄭 所育 Ch'ing So-nan in 1301, with the title 清 德 集 Ts'ing sun-tseih. Another work from the same source is the 一百二十四詩集 Yih pih arh shih t'oo she tseih, containing 120 heptameter stanzas, originally appended to so many pictures; followed by 24 pentameter verses of a lively cast. The same author has also left another collection with the title 所育文集 So nan wan tseih, containing a few pieces of prose composition, some of them of a much more lengthy character.

The 爱山集 Tse shan tseih is a poetical collection written by 林景縣 Lin King-he, who bore the sonbriquet of Tse-shan. Being in office at the time of the overthrow of the Sung dynasty, he was warmly attached to the last aspirants of that house, and his writings exhibit numerous indications of that feeling. A commentary on the work was issued by 章祖程 Chang Tsoò-ch'ing in 1334; but there are only some fragments of the original edition extant. The work as it has come down to modern times, is an edition of the text and commentary arranged by 吕洪 Leù Hung, and published in 1463, in three books, with two additional books of miscellaneous pieces preserved by Chang Tsoó-ch'ing. In 1528, another edition appeared with the revision of

老务 Maon Sew, and a section of criticisms by the same. There was a later issue in 1673, and another in 1810.

The 丁孝子詩集 Ting headu tszè she tseih is a small collection of poetical compositions written in the various current styles of the ancient and modern art, by 丁鶴年 Ting Hŏ-nëën. The author, who was renowned for his filial piety, was of foreign descent, his ancestors having come to China from the west. On the downfall of the Yuen dynasty, he retired from the world, and passed his days in seclusion among the hills of Woo-chang, occupying himself in the poetic art. His collection was first entitled 海巢集 Haè ch'aou tseih; and some editions are now named 丁鶴年集 Ting hō nëën tseth.

About the close of the Yuen dynasty, 王 逢 Wang Fung completed a series of poetical effusions in seven books, with the title 杨 紫 Woo ke tseck. This treats largely of examples of loyalty, filial piety and patriotism, during the Sung and Yuen dynasties. Six books were already put to press during the author's life time, and the last one was finished under the superintendence of his son, early in the Ming dynasty. In less that a century the work became scarce, and the original blocks were very much destroyed, when a new edition was issued in 1456, under the revision and superintendence of 陈 钦 Ch'in Min-ching. After a neglect of centuries, by the careful comparison and revision of existing copies and fragments the work has been again restored, and a new edition recently printed.

In 1348 跨有主 Heù Yèw-jìn, a native of Seang-yin in Ho-nan, who held office under the Yuen dynasty, retired from the service, and having purchased a piece of ground from a neighbour, he excavated a pond, in outline resembling a ducal sceptre. Daily he was accustomed to sing the praises of this pond at convivial meetings with his friends; and from among the pieces composed on such eccasions, he made a selection of 219 poems, and 66 specimens of minstrelsy, all composed between the years 1350 and 1356. Ten of the latter were said to be by 照照 Ma He, the remainder being by Heù Yèw-jìn and his brother 特 Heù Ching. The collection was entitled 主境从万集 Kwet t'ang gae naè tseik. Ma He afterwards revised the work and placed 78 of the poems and eight rhymes as an appendix, with the title 主场和 Kwet t'ang p'oo ko.

王守仁 Wang Show-jin, a scholar of the 16th century, left a collection of some note, but in after times when the original blocks were lost, extensive alterations and corruptions took place in later editions. In the latter part of the 17th century, 王始维 Wang E-16,

a fifth-generation descendant of the author, made a collection of his ancestor's writings, which he published under the title 王陽明集 Wang yang ming tseih, in 16 books; Yang-ming being another name of Shòw-jin. In this, however, there is not more than half of the original matter. It is divided into several sections on "Learning," "Southern Kan," "the Peaceful Haou," "Thoughts on Agriculture," and minor fragments, about 500 articles in all.

The 望露集 Wang k'e tseih is a collection in eight books, by 方色 Fang Paou, who bore the soubriquet of Wang-k'e. The scattered manuscripts of this author were collected by his pupils and published in succession as they came to light, under the above title; hence the want of the chronological order in the series. They exhibit a profound knowledge of the classics, and a mind intimately versed in the various styles of ancient literature. The work was first published entire about the middle of the 18th century.

A small work written about the close of the Ming dynasty, by 王 元 承 Wang Kwang-ch'ing, with the title 錄 山 車 堂 詩 合 勢 Lien shan ts'aou t'ang she ho ch'aou, is a collection of poetry methodically arranged according to the seven recognized styles of the art, as 古 樂 府 Koò yō foò, Antique Musical Compositions, 五 古 吉 詩 Woò yén koò she, Antique Pentameters, 七 古 古 詩 Tseih yén koò she, Antique Heptameters, 五 古 律 詩 Woò yén leüh she, Antithetic Pentameters, 七 古 律 詩 Tseih yén leüh she, Antithetic Heptameters, 五 古 紀 句 Woò yén tseuš keú, Pentameter Quatrains, and 七 古 紀 句 Tseih yén tseuš keú, Heptameter Quatrains.

The 交行搞稿 Keaou hing t'eth kadu by 魯子遠 Sen Foo-ynen, a native of Sung-keang, is a poetical souvenir of the author's residence at Keaou-chow in Kwang-se province, where he went to join one of the last of the princes of the Ming dynasty, in the troublous times when that house was being displaced by the present Manchu line. There is a memoir of the author at the end.

It is a signal token of the esteem in which learning is held, to find the monarch of such an empire striving for literary distinction among his subjects; and most of the emperors of the present dynasty have contributed their portion to this class of works. The first in this series is in 176 books, by the illustrious monarch who reigned during the Kang-he period, and bears the title 聖祖仁皇帝御製文集 Shing tsod jin hwang té yù ché wān tseih. This is systematically divided into four parts. The first, in 40 books, was written previous to and inclusive of the year 1683, and professes to be the literary recreations of

the emperor, after a successful season of conflict with various refractory The second part is in 50 books, and contains the productions of this prince during the next fourteen years, written at leisure intervals, while occupied with his astronomical and scientific pursuits. During the subsequent fourteen years, up to 1711, which proved a period of tranquillity throughout the empire, this sovereign composed the pieces comprised in the 50 books of the third portion; the arrangement of the same having been made by some of the literary chancellors. The last part, in 36 books, contains his latest literary efforts, written during the concluding years of his reign, the pieces being arranged by one of the imperial princes after the author's death. Uniform with the preceding is a collection of poems in 28 hooks, by the same distinguished author, with the title 御製詩集 Yú ché she tseih. These were revised and arranged by some of the first scholars of the time. The succeeding emperor who reigned from 1723 to 1735, during the period Yung-ching, has also left a literary collection in 30 books, with the title 世宗意皇帝御髮文集 She tsung hiến hưởng tế vụ chế wăn tseih. The first 20 books consist of literary essays, and the last 10 of poetical pieces composed in thirteen different styles. The first seven books of these poems were composed before the author ascended the throne, and the following three subsequent to that event. In 1730, the heir apparent published a collection under the title 樂 善 堂 文 鈊 Lo shen t'ang wan ch'aou, in 14 books. In 1737, the second year of his accession, he reviewed the work, retaining only three-tenths, and added seven-tenths more, which he had composed before assuming the imperial dignity. The whole was published under the title 繼 禁 全 全 焦 定本 Lo shen t'ang tseuen tseih ting pun, in 30 books. revised by an imperial commission in 1758. It consists chiefly of Discourses, Prefaces, Records, Postscripts, Miscellanies, Statements, and specimens of the ancient and modern styles of literature. There are several allusions to European novelties through the work, which has thirteen prefaces by literary men desirous of honoring the labours of the young prince. A subsequent compilation of papers from the same author, after he had assumed the imperial dignity, appeared in 1764, in 30 books, with the title 御 鑿 文 粒 盆 Yú ché wăn ts'oo tseih. This comprises upwards of 570 articles classed under 19 different categories, A second collection in 44 books, entitled 细盟女二星 Yú ché wãn Arh tseth, contains more than 410 pieces, under 23 categories, the whole chronologically arranged. The same monarch has left to posterity a quadruple collection of poems under the title 編 製 誌 Yú ché ske; the

first division, **M ** Troo treth*, in 48 books, containing about 4,150 pieces, composed during the first twelve years of his reign, from 1736 to 1747; the second collection, **_\mathbb{R}\$ Urh treth*, in 100 books, containing upwards of 8,470 pieces, composed during the next twelve years, from 1743 to 1759; the third collection, *_\mathbb{R}\$ San treth*, in 112 books, comprising more than 11,620 pieces, written during the subsequent twelve years, from 1760 to 1771; and the fourth collection, *_\mathbb{R}\$ Sze treth*, in 112 books, including more than 9,700 pieces, written during the succeeding twelve years, from 1772 to 1783; the whole work comprising about 33,950 poetical compositions; such an enormous mass of matter as has rarely been bequeathed to future generations by any of the children of the muse. The productions of the later years of this prince were not put to press.

The 一模居詩稿 Yth tsung heu she kadu is a collection of short-pieces in various styles of poetical composition. It was written by 海风Fung Ch'uh, an author of the present dynasty, native of Sungkeang, who died at the advanced age of eighty-four.

The 可任意文集 Kò è t'ang wan tseih is a collection of disquisitions, discourses, and various pieces of polite literature, by 意思 Yu Ch'ang-ch'ing, a native of the district of Tung-heang in Che-keang province, who wrote in the latter part of the 17th century.

The **国給軒詩** Szé kwúy hiện she ch'aou is a small collection of poems by 徐振 Seu Chin, a native of Sung-keang, who flourished about the beginning of the 18th century.

The 月山静葉 Yuë shan she tseth is a miscellaneous collection of poems by a scion of the imperial house named 恒仁 Han-jin, with the designation 月山 Yuĕ shan, who lived towards the middle of the 16th century.

The 夏內史集 Hēá núy shè tseih, in nine books, contains the literary compositions of 夏完淳 Hēá Wân-chun, a juvenile poet who died in 1776, at the age of seventeen. These consist of Anomalous Verse, Elegies, Antique Pentameters and Heptameters, Antithetic Pentameters and Heptameters, Heptameter Quatrains, Irregular Rhymes, Notifications, Discourses, Letters and Questions. There is a short appendix with the title 夏內史集附縣 Hēa núy shè tseih foó luh, containing some details regarding the author and his works.

The 真器 篡 Ching juy hadu leo is a small collection of articles in a chaste style by 朴青葉 Po Tse-kea, a Corean, with the designae

tion A E Ching-juy, written about the beginning of the present century. The principal piece is a disquisition on the written character, followed by a preface, a eulogium, and two epitaphs.

The 重厳山館詩 Lin yén shan kwàn shè ch'aou is a small collection of poetic effusions, by a select number of amateurs, met around the board on various convivial occasions. It is a production of last century, and contains specimens of the art in both the ancient and modern styles.

A collection under the title 月流楼詩别集 Yuš mươn low she pëš tseih, in eight books, was published in the early part of the present century, by 屬宗 素 Koo Tsung-t'aé, a native of Soo-chow. The first book is a series of historical odes regarding the sixteen petty states that existed during the early ages of the Christian era; the second contains twenty corresponding odes regarding the Northern Tse. These are all in double quatrains of heptameter verse. The next book consists of similar odes regarding Nanking, with numerous notes. The fourth is entirely regarding miscellaneous matters during the Southern Tang dynasty. The fifth book contains historical odes regarding the five small dynasties between the Tang and Sung. This is followed by a book of harem odes; and the two last are memorial verses in honour of friends.

A tolerably extensive collection of elegant compositions appeared early in the present century under the title 有正味 齊全集 Yèw ching wé chae tseüen tseih, by 吳鶴麒 Woo Seth-k'e, a native of Hangchow. This comprises a number of sub-collections; thus there is the 詩 黑 She tseih, "Poètic Collection," in 16 books; the 詞 集 Tszê tseih, "Rhyme Collection," in eight books; the 外集 Waé tseih, "Extra Collection," in five books, consisting of anomalous verse, sounets, poems, and historical odes; and the 財體文集 Pëen t'è wan tseih, "Terse Antithetic Prose Collection," in 24 books. The complete work is known also as the 吳毅人集 Woo kah jan tseih.

The 潜研堂文集 Tseen neen t'ang wan tseih, a collection by Tseen Ta-hin, published early in the present century, contains a vast amount of thought by a subtle reasoner.

The 刻 類 集 K'th chith tseth is a small collection of imprompturing rhymes, edited by 曹仁虎 Tsaou Jin-hoo, an author of the present dynasty. It consists of a number of pieces written in lines of five syllables, composed by small parties of friends, each in his turn making one or two lines, till the piece is complete. This kind of composition is called 融 句 Lien keú, "Connected Sentences."

Another work of the same character is the 鎖腺聯唱集 Lō yèue lien ch'áng tseih. It was composed during the present dynasty, the first part being in the antique style and the second in the modern.

The 蘇文忠公生日設記詩 Soo wan chung kung sang jih she szé she is a collection of memorial poems, written by various friends on occasion of the birthday of an ancient worthy named Soo.

A Buddhist priest, resident at Silver Island in the Yang-tsze-keang, published a neat little collection of poems about the year 1830, under the title 借 若 診 Tsēáy gan she ch'aou.

3. The sixth century gave rise to a new division in the department of letters. During the early ages of the Christian era, as the art of composition continued to be cultivated, the productions of authors accumulated to so great an extent, as to suggest the idea of a selection from various sources, so classified as to include choice specimens, in every department of polite literature, and at the same time leave the compiler free to exercise his judgment in excluding all but pieces of acknowledged merit. This subdivision has been termed ### Trung teeth, or "General Collections."

For the first specimen of this kind we are indebted to a royal prince of the house of Leang, named # & Seaon T'ung, the eldest son of the founder of the dynasty. About the year 530, he completed the - 文 课 Wan seuèn, in 30 books, which is still one of the best-known and most highly prized in the category. The divisions of the work are-E Foo, Anomalous Verse,—詩 She, Poems,—瑟 Saou, Elegies,—上 Ts'eih, Heptalogues,—韶 Chaou, Decrees,—册 Ts'ih, Appointments, 一条 Ling, Orders, 一张 Keaóu, Instructions, 一本 Wan, Essays, Declarations,—强事 Tan szé, Accusations,—诸 Tseen, Documents. 一意 Tsów, Memorials,—書 Shoo, Epistles,—楼 Heih, Notifications, 一對 問 Túy wan, Replies, 一設 論 Shě lún, Rejoinders, 一幹 Szé. Farewells,— 序 Seu, Prefaces,— 图 Sung, Eulogiums,— 曾 Tsán, torical Relations,—史 遠 贊 Shè shūh tsán, Commendatory Historical Narrations,—論 Lún, Discourses,—連 珠 Lëen choo, Literary Gems, 一篇 Chin, Admonitions,—銘 Ming, Monumental Legends,—謀 Lùy, Obituaries,—哀 Gae, Laments,—碑 文 Pe wan, Inscriptions,—重 忠 Mod ché, Epitaphs,—行 狀 Hing chwang, Memoirs,—再 文 Teaóu wăn, Dirges,—and 祭 文 Tsé wān, Sacrificial Orations. About the year 658 🗻 🕌 Lè Shén, a statesman and scholar of the Tang dynasty, wrote a commentary on the work, which bore the title 文 臺 註 Wan seuen

choo, and was extended to 60 books. This contained copious notes on the objects named and the principles embodied, with much information on the pronunciation. The following century commentaries were written by 只延告 Leu Yen-tse, 劉 匡 Lew Löang, 强铣 Chang Söen, 只向 Leu Hëàng, and 主題 Lè Chow-han. These were collated and combined into a single work by 呂 延 粒 Leu Yen-tsoo, who completed his task about the year 718. In the Sung dynasty this was published with Lè Shén's commentary, also embodied in the work, which was entitled 六臣註文强 Lah chin choo wan seuen. The most authentic editions of Lè Shén's work now extant, shew evident proofs of being merely extracted from the last-named compilation. A good edition of the text without commentary was published in 1572, in 60 books. editions are numerous. A critique on some poetical portion of this work was written by 方回 Fang Hway in the Yuen dynasty, with the title 文 選 蓋 勉 謝 詩 評 Wan seuen yen paou së áy she ping, in four books; but no traces of the ancient editions are to be found. An example of the work, however, was embodied in the Yùng lo tá tiền, which is the source of the existing exemplars. It consists of strictures on the poetical pieces of 新延年 Yen Yen-nëên, 動 昭 Paon Chaou, 新量運 Sēáy Ling-yûn, 謝體 Sēáy Chen, 謝惠 Sēáy Hwúy, and 謝騰 Seáy T'esou. The 强 注 想 Seuèn choó kwei lè consists of strictures on Lè Shéu's commentary on the Wan seuèn, by 4 E Seu P'anfung, a native of Sung-keang. Another small work by the same author, of a similar character, is the 要 學 何 Seuèn heo kèw hô, being an examination of the strictures of a scholar named Hô.

There is a valued literary collection with the title 古文雄 Koo wan yuèn, in 21 books. The author is unknown, the current tradition being that the manuscript was found, by 孫 丘源 Sun Keu-yuên of the Sung dynasty, in the bookcase of a Buddhist temple where it had been deposited during the Tang. It comprises a selection of more than 260 pieces of poetry, anomalous verse, and the various classes of literature, composed from the Chow dynasty down to the fifth century of the Christian era; none of which are found in the historical or biographical works, or in other literary collections. In 1179 韓元吉 Han Yuên-keih arranged the whole in nine books; in 1232 章 樵 Chang Tseaou completed a commentary on it; and in 1482 張世用 Chang Shé-yúng had the work printed; but in the meantime the manuscript having become much damaged and considerable portions lost, the blanks were supplied anew, and the whole arranged in 20 books, besides an extra book containing 14 pieces of anomalous verse and three eulogiums. In

this state it differs considerably from the manuscript found in the temple, and critics have detected many assailable points in the commentary of Chang Tseaou. A new edition has been issued at Sung-keang within the last half century, in the 守山間叢書 Shòw shan kō ts'ung shoo. A book of notes on the text is published at the end, with the title 古文林校勘記 Kod wan yuèn keabu k'án ké.

In his zeal for the cause of literature, Tae tsung, the second emperor of the Sung, signalized the short period of his reign by two of the greatest enterprises in the history of book building. About the same time that Lè Fáng was engaged on the Taé pîng yû làn (see p. 183, supra), he was also at the head of an imperial commission for an extensive collection of all specimens of polite literature subsequent to the Leang dynasty. The work was formed after the outline of the Wanseudn as regarded its arrangement, but the divisions were vastly more numerous. Nine-tenths of the whole was made up of the writings of the Tang scholars, and scarcely a tenth from those of the lesser dynasties preceding. The work was completed in 987, with the title 文本 基 Wan yuèn ying hwa, in 1,000 books. Sabsequently, however, much seems to have been added from time to time. In the early part of the Sung, when most of the original works were still in existence, there was little occasion to consult this thesaurus; but in the lapse of years, as old authors became obsolete, the value of the work became more apparent; and towards the close of the Sung, when it was taken from the shelves of the imperial cabinet, with a view to having it printed. it was found to be so faulty and defective, as to render a thorough revision necessary. This was undertaken by a number of scholars, and several treatises were written upon the errors of the work. The principal of these was the 文 夷 英 華 排 證 Wan yuèn ying hwa pëen chíng, in 10 books, published by 彭叔夏 Păng Shǔh-hëá in 1204, which contains a critical examination throughout, digested under 21 divisions. For several centuries more, the great work was still transmitted in manuscript, during which time, as may be supposed, considerable portions were lost. In the latter part of the 16th century, it was again most carefully revised and put to press; and now forms a standard of appeal with regard to the accuracy of many of the Tang productions.

The 洞 香 饒 集 Túng séaou she tseth, in 14 books, is a collection of odes, chiefly by visitors to the T'úng-seaou Taouist temple at Hang-chow, composed during the Tang, Sung, and Yuen dynasties. The work was arranged by a Taouist priest of the establishment, named 孟宗實 Mang Tsung-paòu, and published in 1302. It has been recently republished.

The 詩紀 She kè is a comprehensive repository of ancient poems, from the remotest times down to the middle of the 6th century. It was compiled by 馮惟納 Fung Wuy-nǔh during the 16th century, consisting of the Former Collection in 10 books, the Principal Collection in 130 books, Extra Collection in four books, and Special Collection in 12 books. A critical examination and correction of the work was published by 馮舒 Fung Shoo in 1633, with the title 詩紀 E B She ké k'wang mèw, in which 112 passages are discussed at considerable length.

The 靜安八餘集 Tsing gan pa ying tseth is a series of odes on the eight antiquities of Shanghai, written by a succession of 20 visitors, collected and arranged by 實 為 Show-ung, the priest of the Buddhist temple 靜安寺 Tsing-gan szé, a few miles to the west of the city, who lived about the end of the Yuen dynasty. It was revised and put to press by some of the scholars of the place about the middle of the 16th century.

An excellent work of this class was published by imperial commission in the year 1685, with the title 御題古文淵鑑Yú seuèn koò wàn yuen këén, in 64 books. It begins from the time of the Tso-chuen, and gives an uninterrupted selection of pieces down to the end of the Sung dynasty. Notes are interspersed throughout by five scholars of high standing.

About the close of the Ming dynasty, 胡童事 Hoô Chin-hëàng, a native of Haé-yen in Che-keang, made an extensive compilation of the poetry of the Tang dynasty in 1,027 books, with the title 唐 音統籤 Tang yin t'ang ts'ëen, and divided into 10 sections marked respectively with the characters of the denary cycle. But the work was of too ponderous dimensions to put to press. In 1685, however, the fifth section was published by 胡成之 Hoô Ching-che, the grandson, and 胡颀 Hoô K'in, the great-grandson of the author, with the title 唐 音 戊 签 T'àng yin mow ts'een, in 201 books. This consists of the productions of the later Tang; and a supplementary portion was afterwards issued in 64 books, with the title 盟 徐 Jún yù, containing the poems of the Southern Tang. These were merely intended as instalments of the complete work, which it was proposed to issue in succession; so that they are numbered consecutively from the 553rd to the 817th books. Much of Hoo's work was subsequently lost, and when the emperor appointed a commission to form a similar compilation, the remaining portion was taken as the groundwork. Deficiencies were supplied and retrenchments made. Upwards of two thousand two hundred people were

employed on the work, who gathered from private histories, miscellaneous works, monumental records, and every available source. making in all more than 48,900 pieces, which were issued in 1703, in 900 books, with the title 御定全唐詩 Yú tíng tseûen t'àng she. It commences with the effusions of princes and their consorts, followed by the collections of the official musical departments; and besides the more generally known poetic productions, the works of Buddhist and Taonist priests, of foreigners, and pieces signalized by a variety of other characteristics, all under chronological arrangement. At the end are six books of deficiencies supplied, and 12 books of irregular rhymes. Notwithstanding the many acknowledged excellencies of this anthology, it is also marked by some blemishes, as the admission of spurious pieces, anthors of other dynasties inserted among those of the Tang, names of authors erroneously written, titles of pieces mistaken for the names of authors, and some minor defects, but these are few when compared with the bulk of the huge work. The extent of this collection necessarily places it beyond the great mass of students; to make up for which to some extent, many smaller compendiums have been formed in later times. One of the most popular of these is the 唐 詩 合 解 等 計 Tàng she hỗ keaè tsëen choó, a selection of poems by the most celebrated authors of the Tang, compiled by 王 阮 事 Wang Yuen-ting, with a running commentary, in 12 books, by 王 翼 雲 Wâng Yǐh-yûn. It was put to press in 1732.

The 古文眉詮 Koò wān mei tseuen, in 79 books, is a comprehensive selection from the general body of native literature, arranged in chronological order, with a series of marginal notes throughout. It is issued with the imprimatur of 陳榕門 Ch'în Yung-mun, a native of Kwang-se, and 吳枚園 Woo Mǔh-yuên of Che-keang province.

The 內現集 Pūh yén tseth is a collection of twenty-eight short pieces written by eminent scholars during the 18th century, on an ancient ink pallet which had belonged to a statesman of the Sung dynasty named 謝 Seay, in the 13th century, and was disinterred in 1416. After being again lost sight of for three hundred years, it was brought to light in the time of Keen-lung of the present dynasty, and the inscribed legends form the theme of these compositions.

The 經 餘 必 識 King yû peih t'ah, in eight books, was published in 1803, with the imprimatur of 雷 琳 Lûy Lin, 缓 樹 掌 Tsëên Shoóchang and 缓 樹 立 Tsëên Shoó-leĭh. It consists of a series of extracts from ancient works exclusive of the classics, embracing only such portions as are distinguished for their poetic or literary excellence.

Two years later a supplementary collection in eight books was issued by the same compilers, with the title 經 餘 必 讀 積 程 King yû peth t'ah sūh pēen. Au additional supplement in two books was afterwards annexed, with the title 接 經 餘 必 識 Súh king yû peth t'ah.

The 選替 Pung hoo she seudn is a small poetic selection of recent date. The poetic art has been cultivated by not a few of the gentler sex in China, a very early precedent for the practice being found in the classical Book of Odes. A compilation of the productions of celebrated poetesses was made in the Ming dynasty, by 田 藝 T'ĕĕn E-hăng, with the title 詩女史 She neù shè, in 14 books. This gives a series of poems from the earliest antiquity down to the time of the Ming. There are two books of 治達 Shih é, "Omissions Supplied," consisting entirely of anthoresses previous to the Sung. The collection is a most elaborate one, but the author has not been careful to authenticate the pieces, and there are a number of blemishes in consequence.

The 吳中女士詩鈔 Woo chung neù szé she ch'aou is a small collection of the poetical productions of female anthers in the prefecture of Soo-chow, compiled by a poetess named 張滋蘭 Chang Tsze-lân, and published in the year 1789. There is an appendix of instructions for playing the flute, by an authoress named 沈複 Ch'in Sëang.

The encouragement given to literature by the princes of the Han developed to a great extent a tendency of the national mind; and the abounding labors of authors during that dynasty had been sufficient to stamp the character of the Chinese as a literary people. Poetry and the less elegant efforts at simple prose, which were at first free and natural, gradually shaped themselves according to certain conventional forms, till about the commencement of the third century, when rules began to be reduced to regular order and the laws of poetry became more rigorous and circumscribed. During the two following centuries, there is reason to believe that books were written on this subject, and thus originated an order of works which are now classed together as 詩 女 許 She wan ping, "Critiques on Poetry and Literature." Many of the productions coming under this head partake of a desultory character; and the want of a periodical press has given permanency to not a few such writings, which in western nations would find a place in the ephemeral publications, and pass into oblivion as the mere productions of the day. Much that has thus come down the stream of time is now appreciated perhaps rather for its antiquarian value than for, any intrinsic property of more sterling stamp. It is no less mutter of fact, however, that a considerable proportion of these works are extremely useful and important to the correct understanding of the genius of Chinese poetry, supplying as they do a fund of information on the history, the changes, the internal mechanism and the great aim of this much cultivated branch of art. These works were not recognized as a separate class till the Tang dynasty, since which a section has been assigned them in most bibliographical compilations.

The earliest production of the kind now extant is the 文心 雕龍 Wán sin teaou lâng, in 10 books, written by 劉 歷 Léw Hēē in the 6th century. This is looked upon as a work of considerable merit, but the present editions are very defective and faulty. A commentary was published on it in the Sung, which is now entirely lost. Another appeared during the Ming, by 梅慶生 Mei K'ing-săug; and taking this as a groundwork, a more extended and critical exegesis of the ancient work has been issued during the present dynasty, with the title 文心雕龍 報註 Wān sin teaou lûng tseth choó, in 10 books, by 黃叔科 Hwāng Shǔh-lin.

There are only about four or five other works of this class down to the end of the Tang dynasty, that have survived to the present day; but the Sung seems to have been much more prolific, and we have a goodly list of writers in the critical department. The 後山詩話 Hów shan she kwá is a small work of this class, believed to have been written by 陳節道 Ch'în Sze-taou in the latter part of the 11th century. Some facts are mentioned in it posterior to this author's death; but this is explained by supposing them to have been inserted by a later hand, while attempting to restore the tattered manuscript, after it had lain for a long time neglected.

Near the close of the same century, Wei Taé finished a small work entitled 陰漢居詩話 Lin hán yìn keu she hwã. This is a series of strictures on ancient and modern poets, strongly marked by undue partialities, with a secret leaning towards the degraded innovator Wang Gan-shìh; but not without indications also of the man of genius.

The 侵古堂詩話 Yew koò t'ang she hwá by 吳开 Woô Këen, written in the early part of the 12th century, consists of 154 articles, chiefly criticisms on the poets of the Northern Sung, with a few allusions to authors during the Tang. Scholars of the present day have been unable to verify above a tenth part of the statements.

The 意周詩話 Yen chow she hwá, a short critique on the Sung poetry, was completed in 1128 by 許顗 Heu E, who bore the soubriquet Yen-chow. The work shows marks of genius, which are counter-

balanced, however, by the admission of marvellous and incredible statements.

The 文錄 Wan luh is a brochure on the characteristics of ancient and modern poetry, written by 唐 度 Tang Kang about the year 1138.

The 强海路話 Tsâng haè she hwá, a short treatise composed about the middle of the 12th century by 吳可 Woô K'ò, enters minutely into the abstruse meaning of the Sung authors; but the work is not clear, from the constant occurrence of phrases which need explanation. The existing editions are taken from the Yùng lờ tá tiến.

The 觀林詩話 Kwán lin she hwà is a small critique contemporary with the preceding, by 吳聿 Woo Yuh, embracing the principal poets within about a century of his own time. Although there are a few misquotations and other defects, the work ranks high in regard to merit among the writers of this class during the Sung.

The 歲寒堂詩話 Súy hán t'ang she hướ is another small work of the same period, by 張戒 Chang Keaé, containing a series of criticisms on poetry, ancient and modern, from the Han dynasty downwards. A prominent idea throughout the work is to hold up Lè Taé-pǐh and Toò Foo to popular estimation; but the general tone of the remarks indicate the scholar and accomplished critic. The work as a whole was lost for several centuries, and was restored from the Yùng lo tá tiên in 1774.

The 類葉詩話 Kung k'e she hwá in 10 books, by 黃 徹 Hwâng Ch'ĕ, was completed about the year 1168; being a series of criticisms on the national poetry, in which the author gives more weight to the moral tendency of the pieces than to mere artistic diction.

The 餘 節 祭 Yû sze lüh is an accumulation of critical observations by a series of writers, regarding literary compositions from the 5th to the 12th century. The work was completed by 王 正 德 Wâng Chíng-tǐh in 1193, but was for a time lost as a separate publication; till it was restored from the extracts in the Yùng lõ tá tëen.

The 難斎詩話 Ting chae she hwá, by 含季狸 Tsăng Ké-le, a subject of the Sung dynasty, consists of strictures, chiefly on the Tang and Sung poets.

The 操音堂詩話 Yu shoo t'ang she hwá is the production of 超臭誠 Chaon Yù-yen, a scion of the imperial house of Sung; and appears to have been written in the latter part of his life, about the beginning of the 13th century. Its criticisms refer principally to the ordinary conventionalities of the poetic art; in which the author shows an appreciation of good tasts and appropriate expression, while some

scattered fragments are put on record, and thus preserved to posterity. There is no great display of penetration, however, throughout the work.

In the early part of the same century, 王君虚 Wang Jo-hen, a subject of the Kin, composed the 海南詩話 Hoo nan she hwa, giving a very fair review of the poets of preceding dynasties.

The 文 說 Wan shwo was written by 陳 釋音 Ch'în Yih-tsăng, one of the literary examiners in the earlier part of the 14th century. It consists of eight rules for the guidance of competitors in composing their pieces for the government examinations. The author holds up the Sung expositors as the guide and model for literary aspirants. The ancient copies having all become extinct, the modern editions are from the Yùng lờ tá tiên.

The 吳禮 部詩 話 Woo lè p'oo she hwá is a work on the principles of poetry, by 吳師 道 Woo Sze-taon, a scholar of good reputation, who flourished about the same period.

The 修幹鑑衡 Sew szé këén hãng, by 王楠 Wâng Ków, was finished about the year 1333; but the work was transmitted by manuscript copies for some centuries, during which time portions of it were lost. It has been carefully revised, and the lacunæ supplied as well as possible from quotations in other works. This is a compilation from preceding authors in two books; the first treating on poetry, and the second on prose compositions. Many choice extracts are given, but a number of the authors quoted are now altogether unknown.

The 全石例 Kin shith le, in 10 books, was composed by 潘 昴 霄 P'wan Maon-seaou about the same time as the preceding. It treats of the origin of monumental inscriptions, models, and rules for their composition, with remarks on the different styles employed. The regulations of the imperial historiographers' office are appended. Three editions of the work were printed during the Yuen dynasty, some copies of which are still extant.

The 歸田詩話 Kwei t'ëen she hwá, which was finished by 整佑 K'eù Yéw in 1425, is a work of very moderate merit, and evinces no great depth in the matter of research; but is chiefly valuable as having preserved some fragments of the poetry of the past. It was printed about the end of the 15th century, with the title 存意詩話 Ts'un chae she hwá, Ts'un-chae being the author's soubriquet; but in the modern editions the original name has been restored.

The 定堂詩話 Lah t'ang she hwá appears to have been written by 李東陽 Lè Tung-yang about the latter part of the 15th century. This is a series of strictures on poets, past and present, the author test-

ing the various works by their conformity to the established laws of the art and accuracy in regard to the tones. There was much of private pique in the animadversions of the work in its original form; but 李 何 Lè Hô, a relative of the author, gave it a more popular mould, by removing the portions objectionable to modern authors, while he has shown as partial a bias in his censure of the ancients.

The 南泽居士詩話 Nan haou keu szé she hwá, by 都稳 Too Mûh, is a superficial critique on the national poetry, in which the author's judgment is occasionally warped by private views. An edition of the work was published by 黃桓 Hwâng Hwan in 1513, containing 72 articles. An abridged issue appeared in 1532, comprising only 42 articles. The modern edition, compiled from the two preceding, contains 79 articles.

The 微 詳 話 Yu yang she hwa, by Wang Szé-ching, was drawn up in 1705, at the request of his friend 吳 陳 琬 Woo Ch'în-yuen. The author appears to be wantonly sensitive about the position of rhymes, but shows taste and discrimination in his quotations. There is a section bearing the same title in the Tan hè ts'ung shoo, but its genuineness is doubted as being the work of Wang Szé-ching.

The 榕城詩話 Yung ch'ing she hwá was written by 杭世駿 Hang Shé-tsenn during a few weeks that he spent at the city of Fuhchow as literary examiner in 1732. Hence he has borrowed the term Yung-ch'ing, which is an ancient appellation of that provincial city.

A laborious compilation and critical review of poets, ancient and modern, appeared at the beginning of the present dynasty, from the hand of 只景也 Woo King-heùh, under the title 歷代詩話 Leih taé she hwá, in 80 books. This is divided into ten collections, designated by the characters of the denary cycle. Commencing with the classical Book of Odes, to which six books of the work are allotted, it proceeds seriatim with the Tsoo elegies, anomalous verse, musical compositions, poetry of the Han, Wei, and six lesser dynasties, the writings of Too Foo, and the poetry of the Tang, Sung, Kin, Yuen, and Ming dynasties. After an elaborate array of criticisms by preceding writers, given under each article, the anthor discusses, harmonizes, rectifies, supplies deficiencies, and points out the excellencies. Although he has a liking for the curious, and is somewhat diffused in his style, yet the work shows unmistakeable evidence of true genius.

The 秋星 閣詩 話 Ts'ew sing ko she hwá is a fragment on the art of poetry, by 李 沂 Lè E of the present dynasty, preserved in the Chaou tae ts'ung shoo.

Another small work of a kindred cast in the same repository is entitled 而 港 詩 話 *Urh gan she hwá*, by 徐增 Seu Tsāng, a modern author.

The 宋詩紀事 Súng she ké szé in 100 books, by 属為 Lé Go, an author of the present dynasty, is an extensive criticism of the Sung poets. While ostensibly a work of historical research, it devotes also a considerable space to strictures on the art; and though marked by frequent repetitions, redundancies, and other slight defects, it is a perfect mine of information regarding collateral topics during the Sung.

The 聲調譜 Shing t'eaou pod is an analytical work on the tones, written by 趙執信 Chaon Chih-sin, in the latter part of the 17th century.

Another work of analysis of some pretension is the 詩學園楼 活法大成 She hëō yuên ke hwo fa tá ching in 18 books, drawn up by 余樂 Yû Sëáng, and issued in 1697. In this the various objects which form the themes of the poets are detailed in cyclopædia order. The theme is first explained, then its various applications, followed by quotations from the poets, the ideas embodied, and the application in the successive parts of a stanza. This occupies the first twelve books. The succeeding portion is a kind of rhyming dictionary, in which a number of quotations are given under each rhyme, and notes for the artistic management of the same.

The 然脂集例 Jên che tseth lé is a treatise on the principles of harem literature, by Wâng Szé-lǔh, in a series of ten articles. Wang had projected a huge compilation of the writings of female authors in more than 230 books, but never accomplished it. This small work which was intended as an appendix is all that was given to the world. It has been published within the last half century.

The 談龍 錄 Tan lûng lüh is a small work by Chaon Chǐh-sín, on the principles of poetry, published in 1709.

In 1768, 注節 韓 Wang Sze-han completed an analytical work on the Wan seuen, with the title 文選理學權與 Wan seuen le heo heuen yu, in eight books with an appendix. Taking Le Shen's commentary as the standard, he divides his work into eight sections; the first containing the names of the authors quoted, after which is a complete list of all the works from which selections are made, ancient commentators, correction of errors, supply of omissions, discussion

of evidences, unfounded statements, criticisms of preceding writers, together with exegetical observations by the author. It was edited and put to press in 1798 by 孫 志祖 Sun Ché-tsoò.

Sun Ché-tsoò also published a work on the investigation of discrepancies in the various editions of the Wan seuèn, with the title 文 選 考果 Wān seuèn k'aòu é, in which he discusses and rectifies as far as possible the differences, both literal and doctrinal.

The 文選季注補正 Wăn seuên lè choó poò chíng, by the same author, is an elaborate correction of errors and supply of deficiencies, in Lè's commentary on the Wăn seuên.

The 杜 詩 變 摩 墨 韻 譜 括 畧 Tod she shwang shing t'ëe yùn pod kwơ lẽō, in eight books, by 周 春 Chow Ch'un, published in 1788, is an elaborate analysis of the works of the poet Tod Foo of the Tang dynasty, with a view to point out his method of employing alliteration and rhyming in its various and complicated forms.

The 拜經楼詩話 Paé king lôw she hwa, by 吳騫 Woo Këen, consists of researches and criticisms on the national poetry, ancient and modern, published in 1798.

The 老香詩論 Ming hëang she lún, a short treatise of a kindred character with the preceding, was published the same year, by 宗 大樽 Súng Tá-tsun.

5. The concluding category in this division is termed Marketh, "Rhymes and Songs," a department of composition held in light esteem by native scholars, and barely admitted within the legitimate range of literature. In tracing the decadence of the poetic art, the classic Book of Odes is assigned the pinnacle of honour, while the ancient poets of later date are admitted to an inferior rank; far below these in point of style is poetry in its modern phase, and the class under consideration, allied as it is to the drama, is deemed the ultimate extreme in the downward course. Genius of the highest order, however, has occasionally ventured into this department; and authors under this head, tracing the lineage of their art up to the ancient office of the Directors of Music, have established their claim to admission within the hallowed precincts. Hence they have been placed in the lowest niche, as an appendix to the national literature.

The kind of composition here termed Rhyme is generally of a trivial cast, and has no counterpart in European literature. It has been fitly described as something between prose and poetry, in which the rhyme is repeated at the end of lines of indeterminate length, while unfettered by the rigid laws of versification. The first examples are found about

the middle of the Tang, but they were generally included in collections of poetry. By the end of the five subsequent dynasties, the form had become considerably modified; and early in the Sung, when it had assumed a fixed character, publications began to appear devoted exclusively to rhymes. Under this head there is again a five-fold subdivision, the first being allotted to compositions of individual authors.

About the year 1138, 来友仁 Mè Yèw-jìn wrote a small volume of rhymes, which was preserved in manuscript down to the present dynasty, and has been recently published with the title 陽春集 Yâng ch'un tseth.

Somewhere about the same date, Chow Meih wrote the 真窗詞 Ts'aou chwang tszē, which contains some choice specimens of the rhyming art.

The 酒邊詞 Tsèw pëen tsze is another work of this class composed by 向子證 Hëáng Tszè-yin about the middle of the 12th century. The first part consists of rhymes with commentary, composed while the author held office south of the Yang-tszè river. The second part, first in order of time, was written previously, when residing on the north of the river. There are some additions to the work, however, by a later editor.

In the latter part of the 12th century Fán Ching-ta composed a small collection of rhymes, with the title 石湖詞 Shih hoō tszē, which is considered a good sample of the art. It has been published in modern times with an appendix of 17 pieces extra. In imitation of this type 陳三聘 Chin San-ping, a subsequent writer, adopting Fan's rhymes line by line, composed a counterpart collection, which he entitled 和石湖詞 Hō shih hoō tszē.

張炎 Chang Yén, who lived about the time of the overthrow of the Sung, distinguished himself in this department; and one of his works has come down to us with the title 山中白雲詞 Shan chung pih yūn tszē, in eight books. It has been preserved by a manuscript copy which was made at the commencement of the Ming dynasty, and was put to press about the middle of the 17th century. Several editions have appeared since that time.

There is a small collection in the same style of composition, by 王 沂 孫 Wâng E-sun, bearing the title 花外集 Hwa waé tseih; prefaced by three complimentary rhymes, from the hands of Chang Yén and Chow Meĭh.

The 投 嚴詞 Shwúy yên tszê is a collection of upwards of 120 rhymes, by 張 蠶 Chang Choó, an author who lived through the greater

part of the Yuen dynasty. These are graceful in expression, but partake of a plaintive cast, in keeping with the sad scenes which were taking place in the empire. They were first issued as an appendix to a collection of poetry by the same author; and were afterwards arranged for separate publication, by a Buddhist priest named 大将 Tá-choò, and put to press in 1373. The work was republished in 1723.

The earliest specimen extant of a general collection of rhymes is the 花間葉 Hwa këen tseth, published by 趙崇祚 Chaon Ts'ungtsoo, in 940, in which he has collected together in 10 books the principal pieces of this class written during the Tang and succeeding short dynasties.

The 樂府補題 Yō fod pod te is a collection of 37 rhymes, by thirteen known authors and some others anonymous, all about the close of the Sung. There is no compiler's name attached, nor any preface or note to indicate the origin, and it appears to have been handed down in manuscript till the 17th century, when it was first put to press. The rhymes are divided into five series, with the appropriate air for chanting named at the head of each series.

In 1594, 董逢元 Túng Fung-ynên published the 唐詞紀 Tùng tszê kè in 16 books, which although it professes to be a collection of the Tang rhymes, seven-tenths of the work actually consists of compositions of the succeeding five short dynasties.

A much more formidable work of the kind is the 御定歷代詩餘Yu ting leth taé she yû, compiled by an imperial commission, headed by 洗反垣 Kwang Shin-yuen, in 1707. This is a comprehensive collection of all the choicest rhymes from the commencement of the art in the Tang dynasty, down to the end of the Ming, in 100 books, comprising 1,540 articles, making upwards of nine thousand verses, A list of rhymers with their titles occupies 10 books more; and there are 10 books of criticisms on the rhymes.

Critical works on rhyming are comparatively rare; still there are a few such productions which claim attention. The earliest known treatise is the 碧雜浸志 Peth ke mwán ché, written by 王均 Wâng Chǒ of the Sung. He commences by an outline of the history and changes that have taken place in the lyric art; from the classic odes to the ballads of the Han; the gradual transmutation to the Tang choruses; and ultimate perfection of rhymes during the Sung. Twenty-eight popular airs are then discussed, the origin of their names and subsequent changes investigated, and a number of curious facts brought to light regarding the matter.

The 詞源 Tsze yuên is a little work by Chang Yén, the first book of which was lost sight of for centuries. The remaining portion was published in the Ming, together with the 詞旨 Tsze chè by Luh Yèw-jîn, under the title 樂 府指 还 Yō foò chè mê. The missing book, however, was found, during the present dynasty it is said, among some Yuen dynasty manuscripts, and the work recently printed entire. The first book treats of the ancient musical notation and laws of harmony, and the second on the mechanism and principles of song writing. The Tsze chè is a work of the early part of the Yuen dynasty, consisting of observations and hints for the composition of rhymes, in eight sections, the seventh of which is now deficient and unintelligible, and the eighth altogether wanting.

In the latter part of the Ming some few works were composed in which the rhymes were registered under their appropriate airs. During the Tang and Sung each rhyme had its special tune, like the popular ballads of the present day; so that tune books were uncalled for. In the time of the Yuen a line of demarcation began to be drawn between the songs of the north and those of the south, the difference in the tones rendering the airs mutually inapplicable. A musical notation was at first employed to guide the amateur, but this became altogether unintelligible in later times; and to remedy the consequent confusion, and form a standard to which every rhyme may be referred, is the object of the compositions in question. A work of some pretension, which may be taken as embodying the chief results of the science, is the 詞往 Tsze leŭh, in 20 books, published by 直樹 Wàn Shoó in 1687. This is an elaborate collection of ancient and modern rhymes, from the Tang downwards, each type of rhyme referred to its appropriate air, according to the length of the lines, the mechanical structure, the tones and other characteristics. There are frequent and lengthy critical notes throughout.

One of the most important of this kind is the 欽定詞譜 Kin ting tsze pod, in 40 books, published by imperial authority in 1715. This contains more than 2,300 types of rhyme, commencing with the earliest specimens, all ranged respectively under upwards of 820 airs.

Another kind of work allied to the preceding has to do with the laws of harmony; but few authors have signalized themselves in this department, and nothing above mediocrity has appeared on the subject. Perhaps the principal is the 詞間 Tsze yùn, a small treatise by 体恒 Chúng Han of the present dynasty. In this the author attempts to define the theory of the musical sounds of rhymes as something be-

tween poetry and song; but in departing from the ancient classic sounds, and evading the vulgarities of popular usage, he has fallen into some anomalies which render impracticable the adoption of his system.

The 詞學全書 Tsze heo tseuen shoo, in 14 books, is a compilation of the works of several authors, made by 查 超 Cha Ké-chaou in 1679, intended to give a comprehensive view of the art of rhyming. It comprises the 填詞名解 Tëen tsze ming keae, a critical treatise by 毛先舒 Maôu Sëen-shoo, a writer of the present dynasty; the 古今詞論 Koò kin tsze lún, a kindred essay by 王又華 Wâng Yéw-hwa; the 填詞圖譜 Tëen tsze t'oó pod, a register of ancient rhymes, with the supplementary section, by 賴以形 Laé E-pin; and the Tsze yùn mentioned above. These various productious are combined in one work, without exegetical or elucidatory remarks.

Under the term K'enh are included those lyrical compositions, which first came into use about the time of the Yuen dynasty, and, as stated above, in consequence of dialectic variety diverged into two branches, the northern and southern. There is a small series of works treating on this subject, but they are of comparatively modern date. 張可久 Chang K'ó-kèw, a scholar of the Yuen, who bore the soubriquet 小山 Seadu-shan, wrote a collection of rhymes and songs, with the title 張小山小 合 Chang seadu shan seadu ling. In the course of time his work was lost, but a fragment of it was discovered in the early part of the Ming, by Súng Liên; after which 方孝孺 Fang Headu-joô obtained a manuscript copy and by carefully collating the two exemplars, the work as it now stands was arranged and put to press with the imprimatur of these two scholars; but it is thought to be a very incomplete specimen of Chang K'ò-kèw's original collection.

The 顧曲雜言 Koó k'eŭh tsã yên is a little work of the Ming period, by 沈德符 Ch'in Tih-foo treating of the rise and history of song writing, keeping specially in view the northern and southern diversity.

In 1715, the emperor issued a work on song music, entitled 欽定 描 常 Kin ting k'eūh poò, in 14 books. This commences by a series of observations on the subject by preceding writers; four books are then allotted to the northern songs with their appropriate airs, and eight books to the southern songs. The concluding book treats of those songs which violate the laws of harmony and cadence. There are notes throughout marking the cœsura, the rhyme and the tones.

The 南曲入聲客問 Nan k'eūh jūh shing kǐh wǎn is a short work by Maôn Seen-shoo on the peculiarities of the (jūh shing) "short

tone" in the southern songs. It is written in the form of question and answer.

The same author has penned several small works on questions nearly allied to this, one of which is entitled 間 問 Yùn wǎn, being a discussion of the final sounds, also in the dialogue form.

The 製曲枝語 Ché k'eūh che yù is a short summary of defects in the modern system of song, by 黄周星 Hwang Chow-sing of the present dynasty.

By extension of meaning the term K'eth has come to signify not merely the choral part, but is now a conventional name for dramatic compositions. A good deal has been written on this class of works by Bazin, Davis, and others, whose essays may be consulted with profit; but as dramatic works do not find a place in the native book-catalogues, it is unnecessary to enlarge on the subject here. Most foreigners who have read at all regarding this matter, know, at least by name, the collection of Yuen dynasty plays with the title 元人百種曲 Yuên jin pth chùng k'eūh, several of which have been translated into the French or English languages. Another well-known compilation of more recent date is the 缀白素 Chuy pth k'ew, numbering several tens of comedies, tragedies, and other varieties of the histrionic art, some of which have also been transferred into the English language.

Some of the dictionaries noticed above (see p. 13, supra) are included in this division by native bibliographers.

APPENDIX.

A large portion of the bulk of Chinese literature is only preserved now in a class of publications termed # # Ts'ung shoo, which may be designated "Collections of Reprints;" for although some few original productions occasionally find their way into these repositories, they are almost entirely made up of works, which have already appeared before the public in a detached form. This custom has tended to the preservation of numerous writings of all ages, which otherwise would have been known only by name, from incidental quotations in more permanent authors. These collections are analogous in some respects to Constable's Miscellany, Bohn's Series, and others of the kind in England, but differ from them in that, instead of being published periodically, the complete series is issued at once as an indivisible whole, and it is only rarely that any of the separate works can be obtained second-hand, from an already imperfect series.

The contents of a few such collections are here given, to furnish an idea of their variety and enable the young student to know where to find many of the productions of the past which he might possibly have much difficulty in discovering elsewhere. The Wuy k'th shoo muh hō peen, noticed on p. 76, supra, gives the contents of 269 such publications, and may be consulted with advantage by those interested in the subject.

武英殿聚珍版書 Wod ying t'eën tseu chin pan shoo.

The font of copper types which was employed in printing the huge collection known as the 古今圖書集成 Koò kin t'ob shoo tseth ching, having been for the greater part purloined by untrustworthy officials, and the remaining portion melted up to make cash, a proposal was set on foot in 1773, to make a set of movable wooden types, as the most economical method of printing the recently-formed imperial collection known as the 四庫全書 Sze k'oó tseuên shoo. This received the imperial sanction, and resulted in the publication here given.

周易口缺義 Chow yih k'òw keuě é.

島 說 Yih shwŏ.

吳闓易解 Woô yuen yih keaè.

郭氏儘家易設 Kö shé chuen këa yih shwo. | 品牌 Yih wei.

易象意言 Yih sëáng é yên.

易原 Yih yuen.

易學濫觴 Yíh heŏ lán shang.

乾坤點度 Këen kwăn ts'ŏ t'oó. 乾鑿度 Këen ta'ŏ t'oó. 碧覽圖 Kè làn t'oô. 辨終備 Pëén chung pé. 通卦驗 T'ung kwá yén. 乾元序制即 Kēen yuên seu ché ké. 是類謀 Shé lúy môw. 坤鳖圖 Kwăn ling t'oô. 禹實指南 Yù kúng chè nân. 禹 實 說 斷 Yù kúng shwõ twán. a 書 詳 解 Shang shoo tsëang kead. 融 當 解 Jung t'ang shoo keaè. 詩趣聞 She tsùng wăn. 糖吕氏家塾讀詩記 Sǔh leù she këa shǔh t'ňh she ká 囊膏毛詩經鑑證蠡 Këxjohae maôu she king yen këang é. 農體齡 誤 E lè shǐh woó. 🐞 🎘 🕦 E lè tsein shin. 機體瘤宫Elèshih kung. 大藏體記 Tá taé lè kè. 春秋釋 例 Ch'un ts'ew shih lé. 春秋 傳說 例 Ch'un ts'ew chuen shwo lé. 春秋經解Ch'un ts'ew king kead. 春秋辨疑Ch'un ta'ew pëen é. 春 秋 考 Ch'un ta'ew k'aòu. 春秋葉註 Ch'un ts'ew tsein choo. 春秋繁章 Ch'un ts'ew fân loó. 鑑志 Ch'ing ché. 論語意原 Lún yù 6 yuen. 飲定詩經樂譜全書 K'in tíng she king yŏ poò tseuên shoo. 力言性 Fang yên choó. 剛漢刊誤補遺 Lëàng hán k'an woó poò ê. 東觀漢記 Tung kwán hán ké. 三國志辨誤San kwŏ ché pëen woó. 五代史配纂 誤 Woo taé shè ké tswan woo. 飲定明且奏職 K'in tíng mîng chîn tsów é. 魏鄭公諫續錄 Wei ch'ing kung lëen săh lŭh. 元朝名臣事署 Yuên ch'aou mfng chin szá löö. 🛎 中 記 Nëě chung ké. 🙅 🛊 Man shoo. 水經往 Shwùy king choó. 元和郡縣志 Yuên hô k'eun hēén chê. 元豐九城志 Yuên fung kèw yǐh ché. 奥地廣肥 Yu t'é kwàng kô. 微麦鋒異 Ling peadu lăh é.

講畫故事 Lin tae koó szé.

東 漢 會 要 Tung hán hwúy yaou.

五代會要 Woo taé hwúy yaou.

宋朝事實 Súng ch'aou szé shíh.

建炎以來朝野雜記 Këán yến è laê ch'aou yày tsă ké. 漢官畜儀 Han kwan k'éw é. 欽定武英股聚珍版程式 K'in tíng woò ying t'ëen tseú chin pan ch'ing shìh. 蜂帖 平 Këang t'ëě pîng. 欽定校正淳化閣帖釋文 K'in tíng keafu chíng chun hwá kở t'ẽč shĩh wăn. 唐書直集 T'ang shoo chih peih, 傅子 Foó tazè. 帝 蓮 Tè fán. 公是先生剪子即 Kung shé sēen sǎng té tszè ká 明本釋 Ming pùn shih. 項氏家說 Hëàng shé këa shwð. 農桑輯 翌 Nûng sang tseih vaou. 蘇沈耳方 Soo ch'in leang fang. 小兒直訣 Seadu ûrh chíh keuě. 周髀算經 Chow pe swan king. 九章算術 Kèw chang swán shǐh. 孫子算經 Sun tszè swán king. 海島算經 Haè tadu swan king. 五曹算經 Woo tsaou swán king. 夏侯陽算經 Hëá hów yang swán king. 五經算術 Woo king swán shùh. 寶真齋法書赞 Paòu chin chae fă shoo tean. 醫法集型 Mih fă tseih yaou. 職冠子 Hö kwan tszè. 猗覺寮雜I記 E këŏ leadu tsă ké. 能改強 Năng kaò chae mwán lǔh. ■ 谷蜂 訳 Yûn kǔh tsă ké. 學林 Hëŏ lîn. 变屬聞評 Ung yèw hëen ping. 考古質疑K'aòu koò chíh é. 朝野類要Ch'aou yày lúy yaou. 稠泉日記 Këen tseuên jîh ké. 敬齋古今離 King chae koò kin t'ow. 意林 E liu. 涼水 耙 聞 Sow shwùy kè wăn. 唐語林 T'ang yù lîn. 齲 潜 志 Kwei tsëen ché. 老子道德經註 Ladu tszè tadu tǐh king choó. 文子微鏡 Wǎn tszè tswan é. 御製悅心集 Yú che yuě sin tseih. 强 燕 公 集 Chang yéu kung tseih. 顏支忠公集 Yen wǎn chung kung tselh. 南陽集 Nân yâng tselh. 宋元憲集 Súng yuên hëen tseih. 宋景文集 Súng king wăn tselh. 圖 部 集 Tszê p'oo tseih. 胡女務堡 Hoo wan kung tselh. 攀陽集 Hwa yang tseih.

◇ 是 趣 Kung shé tselh.

彭城集 Pang ch'ing tselh. 劉忠蘭集 Lêw chung sắh tselh. 淨德集 Tsing tilh tseih. 山谷集註 Shan kǔh tseǐh choó. 後山詩註 Hów shan she choó. 柯山葉 Ko shan tselh. 陶山集 T'aou shan tse h. 思島集 Hēŏ yǐh tseǐh. 西毒集 Se tae tseih. 浮址集 Fòw chè tseih. 图 韓 集 Pe ling tselh. 羿濱集 Fôw k'e tseYh. 简 寮 集 Këèn chae tselh. 茶山 集 Ch'a shan tselh. 汪文定集 Wang wǎn tíng tse lb. 雪山 集 Seuĕ shan tselh. 乾 潴 稸 Këau taòu kaòu. 濱縣 蘊 Chun he kadu.

證泉稿 Chang tseuen kadu, 止 堂 集 Chè t'ang tseih. 製 寮 鬼 Kës chae tseih. 南獨甲乙稿 Nân këen këă yǐh kadu. 蒙強 Múng chae tselh. 盼堂存稿 Chè t'âng ts'un kadu. 拙 軒集 Chuè hëen tselh. 收凝集 Mǔh gan tseǐh. 企溫隻 Kiu yuen tseih. 文來英攀辨證 Wán yuèn ying hwa pëen ching. 載寒當詩話 Súy hân t'âng she hwá. 碧海詩話 Kúng k'e she hwá. 浩然齊雅談 Haóu jên chae ya t'an. 欽定四庫全書考證 K'in tíng szé k'oó tseuen shoo k'adu ching. 誠 夢 易 億 Ching chae ylh chuen. 詩 A She lún.

II. 漢魏叢書 Hán wei ts'ung shoo.

This is a collection of authors during the Han and Wei dynasties. It was published in the Ming dynasty, by 程 築 Ch'ing Yung at Sin-gan.

京房島像 King fang yih chuen. 周易略例 Chow yih leo le. 三墳會 San fun shoo. 詩 說 She shwŏ. 韓詩外傳 Han she waé chuen. 大戴體 Tá taé lè. 春秋繁露 Ch'un ts'ew fân loé. 白虎通 Pih hoò t'ung. 獨 L Tuh twan. 忠 經 Chung king. 方言 Fang yên. 元經醉氏像 Yuên king seth shé chuen, 汲 氯 鼍 警 Keth chung chow shoo. 穆天子傳 Muh t'ëen tazè chuen. 西京雜記 Se king tså ké. 紫 書 Soó shoo. 新語 Sin yù. 孔 载 子 K'ùng ts'ung tszè. 新序 Sin seu. 設难 Shwö yuèn. 新書 Sin shoe. 法言 Fă yên. 滑夫論 Tsëen foo lún. p 👺 Shin këén. 中論 Chung lún. 顧氏家鷳 Yen shé këa heún.

商子 Sháng tazè. 人物 志 Jîn wǔh ché. 風俗誦 魏 Fung sun t'ung é. 劉子新論 Lêw tszè sin lún. 瓣 題 經 Shin é king. 洞冥即T'úng miug ké. 建異記 Shuh é ké. 王子年拾讀記Wâng tezè nëên shih ê ká. 甘石星經 Kan shih sing king. 飛燕外傳 Fei yén waé chuen. 古今刀劍綠 Kud kin taou keen lith. 論 衛 Lún hăng. In a second edition of this collection, published in the Ming, by 括着 Kwo Tr'ang, the following 38 additional works were inserted. 马林 Yih lin. 子實詩 傳 Tszè kung she chuen. 孝 傅 Heaóu chuen. 釋名 Shih ming. 懷雅 Pǒ ya. 小爾雅 Seadu ûrh ya. 吳越春秋 Woó yuế ch'un ts'ew. 越絕會 Yuĕ tseuē shoo.

十六國春秋 Shǐu lũh kwǒ ch'un tə'ew.

竹會紀年 Chuh shoo kè nëen.

漢武內傳 Hán woo nuy chuen, 歐空 Pe sin. 輝輔錄 K'eun foó linh. 神仙 像 Shin seen chuen. 高士傳 Knou szé chuen. 英雄記 Ying yung ké. 多同契Ts'an t'ung k'é. 陰符經 Yin foo king. 心 書 Sin shoo. 新論 Sin lún. 越 烈 解 Hung leih kead. 中設 Chung shwo. 天 祿 閣 外 史 T'ëen luh ko waé shè. 搜解配Sow shin ké. 十洲即 Shih chow ké. 齊 讚 記 Tee heae ké. 博物志 Po wih ché. 古今注 Koò kin choó. 文心雕都 Wăn sin teaou lûng. 詩品 She p'lu. 書品 Shoo p'in. 贮藏論 Yên t'eih lún, 三輔 黃 圖 San foó hwang t'oô. 準陽圖 志 Hwa yang kwo ché. 格陽伽藍記 Lě yáng këá lân ké.

水 怒 Shwuy king. 荆楚歲時配 King taod súy shê kê. 南方草木 狀 Nau fang ta'aou muh chwang. 竹譜 Chữh poò. 鼎 錄 Ting lub. The following additional works are found in the third edition of this collection, 太元經 Taé yuên king. 興氏易傳 Kwan shé yih chuen. 詩 小序 She seadu seu. 斑社高僧 傳 Lëen shay kaou săng chuen. 握奇經 Uh k'ê king. 道德指歸論 Tadu tih chi kwei lún. 枕中會 Chin chung shoo. 算經 Swan king. 相貝經 Sëang pei king. 搜擊後配 Sow shǐn hów ké. 山海經費 Shan haè king tsan. 禽經 K'in king. 佛圖 恕 Fǔh kwǒ ké. 冥通 記 Ming t'ung ké. 文章綠起 Wăn chang yuen k'e. 尤射 Yèw seay. 麵 記 Lae ké. 選究即 Hwan yuen ké.

III. 古今逸史 Koò kin yǐh shé.

This is a collection of works subsidiary to the national history, published in the Ming, by 吳森 Woo Kwan, of Sin-gan.

方言 Fang yen. 释名 Shih ming. 白虎通 Pib hoò t'ung. 廣雅 Kwàng ya. 馬 俗 插 Fung sun t'ung. 小 葡 雅 Seadu ûrh ya. 獨 既 T'th twan. 刋 龑 K'an woo. 古今往 Kod kin chod. 博物志 Po wah ché. 續博物志 Săh pờ wăh ché. 拾遺即Shih è ké. 山海 經 Shau haê king. 十洲 配 Shin chow ké. 奥地記 Woâ t'é ké. 岳陽風土記 Yǒ yáng fung t'oò ké. 洛陽名園記 Lo yang ming yuen ké. 桂海虞衡志 Kwei haê yu hăng ché. 北邊備對 Pih pēen pé túy. 遺 職 風 土 即 Chiu la fung t'oò ké. 三輔黃圖 San foo hwang t'uô.

雅 綠 Yung lăh. 洛陽伽藍肥 Lǒ yáng kếá lần kế. 數坊記 Keaón fang ké. 樂府雞錄 Yǒ fuô teă lin. 九經補 韻 Kèw king poò yùn. 三墳 San fun. 穆天子傳 Mǔh t'ëen tszê chuen. 竹會紀 年 Chữh shoo ké niền. 汲翠周書 Keih chung chow shoo. 西京雞記 Se king tsa ké. 別國洞冥記 P'ëš kwǒ t'úng ming ké. 漢武故事 Hán wod koó szé. 飛燕外傳 Fei yén waé chuen. 海山部 Haè shan ké. 迷禮記 Me low ké. 朗河 "K'ae ho ké. 六朝事迹 Luh ch'aou szé tselh. 晉史楽 Tsín shè shíng. 楚幡杌™₊oò t'aou wǔh. 越絕會 Yuĕ tseuĕ shoo. 吳越春秋 Woô yuě ch'un ta'ew. 準陽國志 Hwa yang kwo ché.

APPENDIX.

高士傳 Kaou szé chuen.
列 仙傳 Leih sëen chuen.
刻 侠傳 Këén hëë chuen.
詩僧傳 Shîn săug chuen.
本事詩 Pùu szé she.
養濟器 靶 Sŭi tse heae ké.

「陳朝記 Pŏ é ké. 集異記 TseYh é ké。 速志 Leaou ohé。 金志 Kin ohé。 松波紀 聞 Sung mŏ kè wān。

IV. 百名家書 Pih ming këa shoo.

This contains ninety-eight works by celebrated authors, and was published during the Ming, by 胡 女 悠 Hoo Wăn-hwán of Hang-chow.

詩 戲 She chuen. 詩 說 She shwo. 時攷 She k'aòu. 轉詩 外 傳 Hàn she waé chuen. 静地理效 She t'é lè k'aòu. 白虎通 Pih hoò t'ung. 方言 Fang yen. 霜 繼 T'th twan. 李氏 刋 謨 Lè shé k'an woò. 鼠環 Shoò p'ŏ. 急就篇 Kelli tséw pĕen. 風俗通 Fung sun t'uvg. 轉名 Shih ming. 博物志 Pǒ wǎh ché. 蓋博物志 Suh pǒ wǎh ché. 题 常 践 Shill chang t'an. 古今性 Kod kin choć. 小爾雅 Seadu ûrh ya. 顏氏家鷳 Yen shé këa heún. 忠 經 Chung king. 畫 崖緒 論 Chów leen seu lún. 呂氏官數 Leù shé kwan chin. 治安藥石 Che gan yǒ shǐh, 山海經 Shan haè king. 胂異經 Shīn é king. 述異記 Shāh é ké. 名物法言 Ming wuh fǎ yên. 賽字雜記 Hwau yû tsă ké. 芥腺筆 記 Kené yin pelli ké. 宜齊野栗 E chae yay shing. 三餘智學 San yû chuy pelh. 题 兩 紀 跌 Ting yu kè t'an. 賃賃集 Shín yên tseih. 唐宋三家雜說T'âng súng san kēš tsš shwŏ. 實暇集 Taze hēá taelh. 孔氏雜說 K'ang shé tsă shwo. 星槎勝覽 Sing cha shing lan. 溪變 数英 K'e man ts'ung seaou.

三星玉珠 San sing yuh keue.

青華歐文 Taing hwa pe wan. 規中指南 Kwel chung chè nan. 修真點 要 Sew chin pe yaou. 養生導引法 Yang săng taóu yin fă. 內景臟 腑 說 Nuy king tsang foo shwo. 書 Soó shoo. 化 書 Hwà shoo. 泰同 製 Tsan t'ung kelh. 悟 直篇 Woo chin pëen. 審親養老書 Shów tsin yang ladu shoo. 保生心 鑑 Pada săng sin keen. 華陀內腦圖 Hwa t'o nuy chaou t'oô. 脈 訣 Mǐh keuð. 海上值方 Had shang seeu fang. 醫學細數 E hēŏ keuen yu. 玉洞金會 Yah t'ung kin shoo. 相字心法 Sënng tezé siu fã. 醉光經 Shin kwang king. 火珠林 Ho choo lin. 六壬課 Liàh jîn ko. 風水問答 Fung shwùy wăn tă. 地理正言 T'é lè chíng yên. 麻衣相 Ma e sëang. **齡異經 Shîn é king.** 翠堂五星 K'in t'ang wod sing. 望斗經 Wang tow king. 文錄 Wǎn lùh, 詩品 She p'iu. 談藝鋒 T'an e lùh. 助語辭 Tsoó yù szè. 書 版 Shoo twan. 讀書譜 Săh shoo poò. 會法三昧 Shoo fă san mef. 圖畫要略 T'oô hwá yaou lëð.. 給事指蒙 Hwúy szé chè mûug. 茶經 Ch'a king. 茶譜 Ch'a poò, 茶線 Ch'a lùh。 東溪武茶錄 Tung k'e shih ch'a luh. | 茶具圖 赞 Ch'a keu t'oô tsan.

文房清專 Wān fāng ts'ing szé, 文房圖赞 Wān fāng t'oô tsan. 教文房圖赞 Sǔh wān fāng t'oô tsan. 山房十友赞 Shan fāng shin yew tsan. 洞天清錄 T'úng t'ëen ts'ing lüh. 香譜 Hëang poò. 樂府 雜集 Yǒ foò tsā lüh. 數坊記 Kea6u fang ké. 脾譜 Paê poò. 色譜 Sǐh poò. 山家清專 Shan këa ts'ing szé. 田家干行 T'ëen këa woò hing. 紀歷豫 要 Kè le'ih tsö yaon. 探春歷記 Tan ch'un le'ih ké. 種情會 Chúng shoó shoo. 京木幽數經 Ts'aou müh yew we king. 南方草木狀 Nán faug ts'aou müh chwáng. 為經 K'in king. 默經 Shōw king.

V. 唐 宋 畫 醬 T'ang Súng ts'ung shoo.

This consists of the productions of the Tang and Sung dynasties. It was compiled during the Ming, by 鍾人傑 Chung Jin-keĕ and 張遠辰 Chang Suy-shin, two natives of Hang-chow.

马傳 Yih chuen. 詩小序 She seadu seu. 清康易 億 Tseen heu yIh chuen. 孔氏集語 K'ùng shé tselh yù. 經外維抄 King waé tsă ch'aou. 讀音雜抄T'ŭh shoo tsă ch'aou. 重 或 Sheò p'ŏ. 創業起居注Ch'wáng nēč k'e keu choó. 唐國史欄T'ang kwo shè poò. 磁 攀 和 麗 Súy hwa kè le. 東京夢攀錄 Tung king mung hwa luh. 大桑維記 Tá nëð tsā ké. 蓝 龍 高 僧 像 Leen shay kaon săng chuen. 閱貝近錄 Wan keen k'in luh. 春明退朝錄 Ch'un míng t'úy ch'aou lùh. 燕翼韵謀錄 Yen yih e mow luh. 佛國記 Fun k'wo ké. 吳地 即 Woû t'é ké. 夷俗志 E sǔh ché. 南唐書 Nân t'âng shoo. 南唐近事 Nâu t'âng k'in szé. 武林舊事 Woo lin k'éw szé. 置子化售T'an tszè hwa shoo. 心 警 Sin shoo. 枕 中書 Chin chung shoo. 道德指歸論 Taòu tíh chè kwei lún. 譚苑 T'an yuen. 孔氏雜記 K'ûng shé tsǎ ké. 編素雜記 Sëang soo tsă ké. 們職新話 Mun slh sin hwá. 羅湖野錄 Lô hoò yày lǔh. 林下偶談Lin hëa gòw t'an.

後山散 跌 Hów shau ts'ung t'an.

演堂童 Yèu fâu loó.

補擎跌 Pod pelh t'an. 野客裝書 Yày k'ih ta'ung shoo. 枫 京 小 纜 Fung chwang seaou t'th. 研北雜志 Yen pih taš ché. 石林四套 Shih lîn szé peih. 嘉 粘雜 志 Kéa yéw tsā ché. 王氏談鉄 Wang shé t'an làh. 山海經費 Shan haè king tsan. 周髀算經Chow pe swán king. 文则 Wāu tsǐh, 詩式 She shih. 墨筱 Mih soo. 佩屬 Pei hwuy. 觀記 Lae ké. 尤射 Yew shay. 禽經 K'in king. 相 貝經 Sëang pei king, 茶経 Ch'a king. 酒譜 Tsèw poò. 筍 譜 Sun pod. 香譜 Héang pod. 續竹譜 Săh chữh poò. 桐譜 Trug poò. 實和畫譜 Seuen hố hwa poò. 古今選豐 Kod kiu hwa këén. 公私蓋 史 Kung sze hwa shè. 益洲名蓬錄 Yih chow ming hwa lub. 握奇經 Uh k'è king. 石譜 Shih poò. 桂海虞衡志 Kwei haè yu hặng ché. 學古編 Hēð koð pēen. 洞天清解 T'úng t'ëen ts'ing luh. 世 �� Shé fan. 異 难 E yuèn.

異林 E lîn. 還寬 肥 Hwân yuen ké. 蘭定錄 Tselh é ké. 懷異志 Pó é ché. 甘澤點 Kau tslh yaôn. 冥通配 Ming t'ung ké. 夢遊錄 Mung yew lǔh. 本事詩 Pùn szé she. 谭慶錄 Hwuy choo lǔh. 因話錄 Yin hwá lǔh. 赞異錄 Ts'ing é lùh.
搜轉後記 Sow shìn hów ké. 續博物志 Sǔh pǒ wǔh ché. 明道雜志 Mîng tuòu tsă ché. 譬仙雜志 Yûn sëen tsă ché 碧熱漫志 PeIh ke mwán ché. 玉服 新志 Yüh chaou sin ché. 東觀奏記 Tung kwan tsow ké. 井觀章言 Tsing kwan so yến. 譬短過最終 Yûn yen kó yen lǔh.

VI. 說給 Shwo ling.

This collection was compiled by 吳意方 Woo Chin-fang, a native of Shih-mun in Che-keang, during the present dynasty. A second edition was published in 1800, in a small size form.

冬夜笺記 Tung yáy tséen ké. 職類餘間 Lung shuh yû wăn. 分甘餘話 Fun kan yû hwá. 安南雜記 Gan nan teă ké. 幸使俄羅斯日記 Fung she go ló sze jǐh ké. 筠庫偶擊 Yun lang gów pelh, 金監退食筆記 Kin gaou t'úy shih pelh ké. 尼從西邀錄 Hoó tsung se seun lúh. 多北少抄 Sih pih sendu ch'aou. 松亭行配 Sung ting hing ké. 天餘微餘 T'ëen lùh shǐh yû. 封長白山肥 Fung ch'ang pih shan ké. 使辣珠机略 Shè lew k'ew ké lëð. 圖小紀 Min seadu kè. 翼行記程 Teen hing kè ch'ing. 東還紀程 Tung hwân kè ch'ing. 粤述 Yuě shǎh. 專西偶配 Yuě se gòw ké. 真野起游 Teen k'in ké yêw. 東京考古錄 King tung k'adu koò luh. 山東考古錄 Shan tung k'aòu koò luh. 教文格論 K'ew wăn kih lún. 雜錄 Tsǎ lǎh. 守汴日配 Shòw pëen jǐh ké. 坤奥外和 K'wǎn yu waé ké, 賽灣和略 Taê wan ké lẽð. 賽 灣雜 靶 Tae wan tsă ké. 安南和遊 Gan nan ké yew. 峒溪 嶽 志 T'ung k'e sëén ché. 泰山和 勝 T'aé shan ké shing. 医虚和遊K'wang leu ké yêw.

杏 整 記 Tăng hwa ké. 遊羅宕記 Yew ying t'ang ké. 赠 史 吟評 T'th she kin ping. 揚州鼓吹翻序 Yang chow koo ch'uy taz é seu. 觚 臞 Koo shing. 湖壤雜志 Hoô juen taš ché. 談往 T'an wang. 板檔雜記 Pan k'eaou tsă ké. 響聲樓雜 說 Tsan yûn lôw tsă shwö, 天香樓偶得T'ëen hëang lôw gòw tǐh. 蚓灌琼語 Yin gan sò yù. 見聞錄 Këen wăn lăh. 冥報錄 Ming paòu läh, 現果隨錄 Hëén koo sûy lăh. 果報見聞錄 Koo padu këen wän lüh. 信数錄 Sin ch'ing luh. 曠園雜志 K'wang yuên tsǎ ché. 甌江逸志 Gòw këang yǐh ché. 書籍 Yên tsing. 徽南维記 Ling nàn tsâ ké. 述異記 Shuh é ké. 亚壁詩 Hwa pelh she. 談助 T'an tsoo. 避!!! Urh yù. 庸言 Yung yên, 池北偶譚 Ch'ê pǐh gòw t'an. 讀者質疑T'th shoo chih å. 酬子語 Heún tszè yù. 畜德錄 Ch'áh tǐh lǎh. 射法 Shay fa.

VII. 稗 海 Paé haè.

This was published in the Ming, by m s Shang Seun of Shaou-hing. A second edition has been issued.

ໝ 物 志 Po with ché. 西京雜記 Se king tak ké. 拾遺即 Shǐh ê ké. 搜胂肥 Sow shin ké. 建異記 Shah e ké. 續博物志 Săli pǒ wǎh ché. 维言 Ch'oo yên. 小名錄 Sendu ming luh. 鐵沒友識 Yûn k'e yèw é. 獨異志 T'ālı é ché. 杜陽雜編 Toò yang tsă pēen. 東 親 奏 記 Tung kwan tsow ké. 大唐新語 Tá t'àng sin yù. 因話錄 Yin hwá luh. 玉泉子 Yüh tseuen tsze. 北夢墳宮 Pǐh múng số yên, 樂善錄 Lǒ shen lǎh. 蠡海集 Lè haè tselh. 過塵錄 Kố t'ing lùh. 泊宅編 Pě talh pēen. 聞留括異志 Heen chwang kwo é ché. 搜釆異闡錄 Sow isae é wăn lüh. 東軒拳錄 Tung héen pelh luh. 青箱雜記 Ts'ing sëang tsă ké. 蒙齊 奪 鐖 Mûng chae pelh t'an. 畫獎錄 Hwà man luh. 游宣和图 Yêw hwan kè wăn. 夢 注 簐 談 Múng k'e pelh t'an. 墨齊佔畢集 Heŏ chae teen pelh tswan. 鉣疑說集 K'en ê shwŏ tswan. 墨莊漫錄 Min chwang mwan luh. 侍兒小名錄拾遺 Shé ûrh seadu mîng lüh 辅侍兒小名錄 Poò shé ûrh seadu mîng lüh. 糖補侍兒小名錄 Sǔh poò shé ûrh seadu

順直子 Lan chin tszè. 田 🦀 Kwei töên lŭh. 東坡志林 Tung p'o ché lîn. 龍川別志 Lûng ch'uen pēč ché. 溉水燕鳞綠 Shing shwùy yén t'an luh. 冷齋夜話 Làng chae yáy hwá. 老學遊筆記 Laòu heŏ gan peĭh ké. 建 藏 浸 抄 Yûn lăh mwán ch'aou. 石林燕語 Shǐh lữa yéa yù. 避暑錄點 Pé shoò lüh hwá. 清波維志 Ta'ing po teă ché. 屬客揮 雕 Mǐh kǐh hwuy se. 異閱總錄 E wǎn tsung luh. 選昌雜錄 Súy ch'ang tsă lăh. 图陽雜型 Yèw yắng tsắ tsoò. 竹宝志 Seuen shih ché. 龍城綠 Lûng ch'ing lăh. 鶴林玉露 Hǒ lia yữh loo. 簡林 登議 Joô lin kung é. 候請錄 Hòw tsing luh. 典車志 K'wei keu ché. 江隣 榖雜 志 Kěang lin ke tsă ché. 程史T'ing shè. 随摩漫錄 Sûy yin mwán lùh. 枫窗小镜 Fung chwang seadu t'üh. 耕 誅 稿 Kǎng lǎh kaòu. 厚德錄 How tin lah. 西翁 叢語 Se ke ts'ung yù. 野客费會 Yáy k'ih ta'ung shoo. ★ 掌 裁 說 Yung seuč ta'ung ahwŏ. 孫公談圖 Sun kung t'an pod. 許彦周詩話 Heu yén chow she hwá 启山詩話 Hów shan she hwá. 齊東野語 Tse tung yày yù. 癸辛雜 證 Kwei sin tsă shǐh. 山房隨筆 Shan fâug sûy pelh.

VIII. 知不足查畫書 Che pùh tsũh chae ts'ung shoo.

This collection was arranged and published by 躺廷 † Paou T'ing-po of Heîh district in Gan-hwuy, in the 18th century.

御題唐觸史 Yú te t'Ang k'euč shè, 古文孝經孔氏傳Koò wǎn headu king k'ùng | 港史隨筆 Shě shè sûy peǐh. shé chuen. 當 簡 Yu këén,

mîng lub.

剛漢刊 誤補遺 Lëàng hán k'an woò poò 6. 客杭日記 K'ih hang jih ké. 韻石蜜蜂談 Yùn shǐh chae pelh t'an.

七項堂繼小錄 Ts'ein sung t'ang shin seadu lùn.

公是先生弟子配 Kung shé sĕen săng té texè ké.

経進玉音問答 King yen yun yin wăn

碧溪詩話 Kùng k'e she hwá.

獨國雜志 l'th sìng tsă ché.

梁 淳漫志 Lēang k'e mwán ché,

赤雅 Ch'Ih ya.

踏史 然歷 Choo shè jan é.

榕城詩話 Yang ch'îng she hwá.

入蜀記Juh shuh ké.

猫 管察雜 記 E këð leaðu tså ké.

對 牀 夜 語 Túy chwang yáy yù.

歸田詩話 Kwei tëên she hwá,

南海詩話 Nân haon she hwá.

蘆堂詩話 Luh t'âng she hwá.

石墨篇華 Shih mih tsenen hwa.

孫子算經 Sun tezè swán king.

五曹算經 Woo tsaou swan king.

约 職 立 談 Teaón ke leih t'an.

洛陽縣 雜 舊聞 配 Lǒ yáng tsin shin k'éw wăn ké,

四朝體見錄 Szé ch'aou wân kēén lùh.

金石史Kin shih shè.

聞者軒帖改 Hěen chày hēen t'ëē k'aòu.

聞見近鋒 Wáu kēca k'in luh.

甲申雜記 Këa shin tsă ké.

隨手雜錄 Sûy shòw tsă lǔh.

補漢吳志 Poò hán ping ché.

隨漢隱居詩話 Lin háu yìn keu she hwá.

滹南縣籬 Hoo nân she hwâ.

髓潜杰 Kwei tsëen ché.

黃孝子萬里記程 Hwang laou tezè wan lè ké ch'ing.

成口餘生記 Hod k'ow yu sang ké.

龍生堂藏書約 T'àn săug t'âng tsang shoo võ.

苦瓜和尚置語錄 Koò kwa ho shang hwá yù lùh.

玉鹭青話 Yuh hoô ts'ing hwa.

帕 鄰 錄 Kwei t'an lüh.

碧雞漫志 Pelli ke mwan obé.

總府補題 Yo foo poo te.

蜕 脹 詞 Shwúy yên tazê.

論語 義疏 Lún yù é soo.

離曆草木疏 Le saou ts'aou muh soo.

游宣紀間 Yéw hwan kè wăn.

鹽路建算經 Chang k'ew këén swàn king.

器古算經 Ts'ein koò swàn king,

默 肥 Mih ké.

南湖堡 Nân hoố tselh.

蘋剂 漁笛 譜 Pin chow yu t'elh poò.

金樓子 Kin lôw tazè.

鐵岡山叢談 Telh wef shan ta'ung t'an.

農會 Nûng shoo.

置 客 Tsan shoo.

耕機圖詩 Kăng chǐh t'oô she.

选源 静語 Chan yuen tsing yù.

责備餘談 Talh pe yû t'an.

續孟子 Still mang tand.

伸載子 Shin mung taze.

麟角墓 Lin këð tselh,

蘭亭攷 Lân tíng k'uòu.

蘭亭織改 Lân tíng sắh k'aòu.

石刻鹼叙 Shih k'ih poò seu.

江西詩社宗法圖錄 Kě ing se she shay tsung pa t'oô lùh.

為柳溪邊當話 Wàn lew k'e pēen k'éw hwá.

詩傳註疏 She chuen choo soo.

顏氏家蘭 Yen shé këa heún.

江南餘载 Këang nan yû tsaé.

五國故事 Woo kwo koó sze.

故宫遗缘 Koó kung ê lüh.

伯牙琴 Pih ya kin.

洞 肴 詩 集 Tung seaou she tselb.

石湖 a Shili hoố tạzê,

和石湖調 Hô shíh hoố tazê.

花外集 Hwa waé teejii.

詩義指南 She é chè nan.

離騷 集 憊 Le saon tselh chuen.

江淮異人傳 Këang hwae é jǐn lǎh.

蹙元黨 鹱 K'ing yuên tếng kín.

北山酒經 Pih shan tsèw king.

山居新話 Shan keu sin h wá.

鬼黃 Kwei tung.

墨 史 Mili shè.

蓋訣 Hwá keuð.

亚筌 Hwá tseuen.

今水經 Kin shwùy king.

佐治藥言 Tsó che yǒ yên,

九經三傳沿革例 Kèw king san chuen yen kih le.

元真子 Yuen chin tazè.

翰萊尔 Hau yuèu k'eun shoo.

朝野 類 嬰 Ch'aou yày lúy yaou.

碧血 Pelh hene.

減 猛 集 Seaou yaou tselh.

百正集 Pin ching tsell.

張子野詞 Chaug tezè yày tezê.

貞居調 Ching keu tazê.

骶配 Lae ké.

潜 遺 Tseen heu.

世範 She fan.

天水冰山錄 T'ëen shwùy ping lăh,

新臂會糾繆 Sin t'ang shoo kèw mew.

洞霄圖志 T'úng seaou t'oô ché.

聲隔子 Shing yu tszè.

世 緣 Shé wei.

蟲宋會錄 Hwang súng shoo lih.

資和奉使高麗網經 Seuen hô fung shè káou lé t'oô king.

武林 酱喜 Woò lîn k'éw szé.

段唐先贤傳赞 Tseen t'ang seen heen chuen tsan.

五代史纂誤 Woo taé shè tswan woó.

微外代答 Ling waé taé tă.

南窗記談 Nân chwang ké t'an.

蘇沈夏方 Soo ch'in lëang fang.

浦陽人物記 Poò yu jîn wǔh k6.

宜州家乘E chow këa shing.

吳船錄 Woô ch'uên lǔh.

滴波维志 Ts'ing po tsš ché.

讀波別志 Ta'ing po pëĕ ché.

劉羅叙略 Shǔh nân seu lëð.

霍山集 Tseen shan tseih.

頤養居士龜 E gan keu szé tselh.

文苑英 華 辨 證 Wǎn yuèn ying hwa pëen ohing.

詩紀 匡露 She kè k'wang mèw.

西斯集會西蒙聞 Se t'ang tselh k'e k'éw stili wăn.

山房簡紙 Shan fáng sủy pelh.

勿程歷算書目 Wüh gan leih swán shoo műh

黃山領要錄 Hwáng shan ling yaou lùb.

世 善 堂 藏 書 目 錄 Shé shen t'áng tsang shoo mùh lùb.

潮圓海鏡細草 Ta'lh yuên haè kíng se tsaou.

蘆浦筆記L ò poò pelh ké.

五代史記纂誤補 Wood taé shé kè tawan wood pood.

山靜居正論 Shan tsing ken hwá lún.

茗香詩論 Ming hönng she lun.

孝經鄉註 Heaóu king ch'ing choô.

孝經鄭氏解輯 Heaóu king ch'ing shé kenè tseYh.

益古街段 Yih kod yèn t'wan.

弧矢算術細草 Hoo shè swán shǔh se ts'nòu.

五總志 Woo tsung ché.

古今起要选編 Koò kin kè yaou yǐlı pëeu,

北行日譜 Pǐh hing jǐh poò.

粵行紀事 Yue hing kè szé.

實點土司婚禮能 Teen k'in t'oo sze hwan

清傷集 Ts'ing sun tseth.

一百二十圖詩集 Yih pih ûrh shih t'oô she tseih.

鄭 所 南 先 生 文 集 Ch'ing so nân sēen săng wăn tseĭh.

攀諡 綠 Këèu keaé lüh.

候簡錄 Hôw tsing luh,

松窗百設 Sung chwang pih shwo.

北軒籃記 Pih hëen peih ké.

藏海詩話 Tisáng haè she hwá.

吳禮部詩話 Woô lè p'oo she hwá.

蓋墁集 Hwá mwán tselh.

讀易別錄Tăh yǐh péĕ lăh.

古今屬書者 Koò kin wei shoo k'aòu.

澗水燕談錄 Shing shwùy yén t'an lüh.

攬 轡 錄 Lan pé luh.

驗證錄 Ts'an lwan luh.

桂海虞衡志 Kwei haè yu hǎng ché.

北行日錄 Pik hing jih lah.

放點家 III Fang ung këa heún.

庶寶老學叢談 Shoó chae laòu këŏ ta'ung t'an.

洪淵 潰稿 Chan yuen ê kaòu.

趙 待 副 遺 稿 Chaòu tae ché à kaòu.

斯夏雜詠 Lwan king tsa yung.

陽春集 Yáng ch'un tselh.

直 粉 譴 Ts'aou chwang tazê.

吹劍錄外集 Ch'uy këén luh waé tselh.

宋贵民錄 húngê min luh.

天地 閒 葉 T'éen t'é hëen tselh.

宋舊宮人詩詞 Súng k'éw kung jîn she tszê.

竹譜 詳錄 Chuh poò tsëang luh.

普學捷要 Shoo hëŏ tsëĕ yaou.

匯資示兒編 Lè chae shé ûrh pëen.

器山集 Tso shan tselh.

道命錄 Taòu mîng lŭh.

曲消舊聞 K'eŭh wei k'éw wăn.

字通 Tazé t'ung.

透簾細草 T'ów lëen se ts'adu.

續摘奇算法 Sǔh t'eih ke swán fǎ.

丁巨算法Ting keú swán fã.

程古算經細草 Ts'eYh koò swán king se ts'aòn.

雲林石譜 Yûn lîn shǐh poò.

夢 梁 錄 Múng leang lùh.

靜春堂詩集 Tsing ch'un t'àng she tselh.

紅蔥山房集 Hung hwny shan fâng tseih.

梧溪渠 Woo k'e tseih.

图學實雜錄 K'wăn heŏ chae teă luh.

IX. 天學初函 T'ëen hëo ts'oo han.

This is a collection of works published by the Roman Catholic missionaries in the 17th century. It is divided into two sections; the first religious and miscellaneous, the second scientific.

X. 宋百家詩存Sùng pǐh kēa she ts'un.

This is a collection of the poetry of the Sung dynasty, compiled by 曹庭 想 Tsaou T'ing-tung of the present dynasty.

慶翻集 K'ing hod tseYh. 東觀集 Tung kwán tseih. 多耳巢 Tsan keun tseih. 景文詩集 King wăn she tseYh. 伐檀集 Fa t'an tseih. 公是集 Kung shé tselh. 副使遗稿 Foó shè é kaòu. 傳家巢 Chuen këa tseĭh. 潞公集 Loo kung tseih. 無為巢 Woô weî tseĭh. 鄱陽集 Po yang tseih. 樂靜居士集 Lo tsing ken szé tselh. 枯溪集 Koo k'e tseǐh. 青山集 Ts'ing shan tselh. 倚松老人巢 E sung ladu jin tseih. 離實集 Lûng yûn tseih. 葉 数集 Tsze wè tseih. 竹友集 Chǔh yew tselb. 棣華館小集 Té hwa kwan seadu tselh. 西渡巢 Se tóo tseǐh. 竹溪渠 Chǎh k'e tseih. 松厚集 Sung yin tseih. 雅林小稿 Ya lih seadu kadu. 醉軒集 Tsuy hōén tseih. 忠 蘭集 Ch'ung sùh tseih. 攀陽集 Hwa yâng tseih. 苕溪巢 T'eaou k'e tseYh. 栟櫚巢 Ping leu tseYh. 響溪集 Beuč k'e tseYh. 網山月漁集 Kang shan yué yu tselh.

鶏米巢 Te mè tạeĭh.

沼水集 Ming shwùy tseih. 漁溪詩 篠 Yu k'e she kaòu. 樂軒集 Lǒ hēén tseǐh. 露悬巢 Kwei yû tseYh. 默業集 Min gan tseih. 秋 常 満 稿 Ts'ew t'Ang & kaòu. 于湖集 Yu hoò taeǐh. 小山巢 Seadu shan tseYb. 蓋濟紹刀編 Too chae chaou taou pëen. 雪窗小稿 Seuš chwang seadu kadu. 胆新巢 Ken ung tseih, 巽齊小巢 Sun chae seadu tseih. 龍洲道 人集 Lâng chow taòu jîn tseYh. 梅屋吟稿 Mei uh yîn kaòu, 招山小集 Chaou shan seadu tselh. 鼻旁曲 Hwang foo k'eŭh. 順適堂吟稿 Shun shǐh t'âng yīn kaòu. 五楮集 Yǔh ch'oo tseǐh. 野谷詩集 Yày kǔh she tseYh. 白石道人集 Pǐh shǐh taòu jīu tseǐh. 静住詩集 Tsing kwei she tseYh. 鷗 渚 数 吟 Gow choò wê yin. 翠 数 南 征 錄 Ts'uy wê nân chíng luh. 秋江煙草 Ts'ew këang yen ts'aou. 榆庭吟稿 Kwei t'ing yin kaòu. 沃洲雁山吟Yǔh chow tuy shan yin, 福潭詩稿 Keüh tan she kaòu. 杜清獻詩 Toò ts'ing hëen she. 去居乙稿 Yun keu yǐh kaòu. ill 居存稿 Shan keu ts'un kaòn. 方泉集 Fang tseuen tselh.

方资存稿 Fang hoo ts'un kadu. 雪林翩龄 Seuĕ lìn shan yû. 噶 平 基 Súy pîng tseĭh. 庸齊小集 Yung chea seadu tseYh. 露骨拾稿 Loo hëang shǐh kaòu. 雪蓬詩稿 Seue pung she kadu. 東齊小集 Tung chae seadu tseih. 竹莊小巢 Chuh chwang seadu tseih. 塾稿 P'e kaòu. 適安藏拙餘稿 Shǐh gan tsang chuế yû kadu. 裘驚詩集 Yun yin she tseYh. 竹溪詩集 Chǔh k'e she tseYh. 無懷小集 Woo hwae seadu tseih. 抱拙小集 Paou chuế seadu tseih. 攀谷集 Hwa kǔh tseǐh.

瓜廬巢 Kwa too tseYh.

吾竹小巢 Woô chữh seadu tseih.

型坡小堡 Seně po seadu tselh.

■ 泉 詩 集 Yûn tseuen she tseĭh.

增选小集 Tsing yih seadu tselh. 平野支稿 Tow yay che kaon. 嶋 摩 吟稿 Súy yìn yîn kaòu. 實際詠梅樂 Shish chae yung mei tseih. 梅屋集 Mei ub tseib. 雪 磯 叢 稿 Seuč ke ta'ung kadu. 辭濟小集 Pelh chae seadu tselh. 可齊詩稿 Kò chae she kaòu. 學 吟 Hëŏ yîn. 竹 所 吟稿 Chǔh so yīn kaòu. 野趣有整整 Yay tseu yew shing hwá. 值 意 寮 集 Pei wei chae tseih. 西藏詩稿 Se lǔh she kaòu. 菊潭詩 Keŭh tan she. 古梅吟稿 Koò mei yîn kadu. 月洞吟 Yuě t'ung yîn. 沧洲 築 Ts'ang chow tseih. 柳塘外集 Lew t'ang waé tseih. 采芝集 Tsae che tselh.

XI. 藝海珠塵 E haè choo ch'in.

This was compiled last century by 吳 省 蘭 Woô Săng-lan of Nan-wuy in Keang-soo.

馬魚意言 Yih sëáng e yên. 詩論 She lún. 春秋 或癖 Ch'un ts'ew hwo pëen. 春秋三傳異聞考 Ch'un ts'ew san chuen é t'ung kadu. 職官考略 Chih kwan k'adu 188. 春秋地名群翼 Ch'un ta'ew t'é mîng pëeu é. 左傳人名辯異Tsò chuen jin ming pëen é. 中文孝經 Chung wǎn headu king. 建經外值 Heaóu king waé chuen. 統青育起廢疾發墨守 Chin kaon hwang k'e fei tseïh fă mih shòw. 讀書 瓊記 T'th shoo sò ké. 轉注古義考 Chuền choò koò é k'aòu. 官 韻 考 異 Kwan yùn k'adu é. 兼方言 Săh fang yên. 裁方言補正 Săh fang yên poò chíng. 侯考 Ts'eih shǐh ûrh hów k'aòu. 江漢叢談 Kēang hán ts'ung t'an. 說 叫 Shwo k'ow. 夾濚遺稿 Kĕā tse ê kaðu. 可機堂文集 Kò ê t'âng wăn tseib. 離關譜 Shing t'eaóu poò. 黝 雜 錄 T'an lûng luh. 春秋經玩四種 Ch'un ts'ew king wán szé

五 賢 贊 Woo heen tsan. 嬌學 Foó hěŏ. 天間略 T'ëen wăn lëŏ. 海國聞見錄井圖 Had kwo wǎn kēán lǐlh ping t'oô. 屯田車鉄礦井圖 T'un t'ëen keu ch'ung é ping t'oô. 雷社采風圖考 Fan shây ts'aè fung t'oô k'aòu. 維西見聞紀 Wei se këén wăn kà. 金川 瑜記 Kin chuen sò ké. 朝鮮志 Ch'aou sëen ché. 至游子 Ché yêw tazè. 夢占逸質 Múng chen yǐh chè. 五線 志 Woo tsùng ché. 孔氏跌死 K'ùng shé t'an yuèn. 讀書偶見 T'ŭh shoo gow këén. 學福濟雜膏 Hëŏ fùh chae taŭ choò. 岳忠武王集 Yǒ chung woò wáng tselfh. 丁孝子詩集 Ting heaóu tazè she taeib. 主 塘 驮 乃 果 Kwei t'ang gue mae teeih. 刻燭集 K'Yh chǔh tseYh. 瓤數文書設 Ch'ing foo wan shoo shwa 舜典補亡 Shun tëen pod wang.

論語筆解 Lún yù pelh kead. 論語級句 Lùn vù tseuč kea. 孟子外會注 Măng tazê waé shoo choò. 數五經異義 Pǒ woò king é é. 跛五 經 異 義 補 遺 Pǒ woò king é é poò ê. ₩字分箋 Pëen tszé fun tsëen. 武宗外和 Woo taung waé kè. 勝朝形史拾遺記 Shíng ch'aou t'ung shè shih ê ké. 哥樽机 Shûh t'aou wăh. 東南防守利便 Tung nân fáng show le pëen. 網灣 偽紗 Ping shuh gow ch'aou. 讀史論略 T'ub shè lun leŏ. 異魚圖贊 E yû t'od tsán. ▲ 経 Kwei king. 古算器考 Kod swán k'é k'adu. 歷學疑問補 Leĭh heŏ e wăn poò. 牛村野人閑談 Pwan tsun yày jîn höen t'nu. 拖獲簡記 Padu p'ŏ këen ké. 春秋傳說例 Ch'un ts'ew chuen shwo lé. ■ 脑補亡 Hëàng tè poê wang. 替資建得 Lod tse shuh tih. 唐史論語 T'ang shè lún twán. 羅戴配 Teen tsaé ké. 使俄羅斯行程錄 Shè gô lô sze hing ch'ing 外國竹枝圖 Waé kwǒ chùh che tazê. 異域竹枝詞 E yǐh chữh che tazê. 海潮 設 Haè chaôu shwŏ. 三坦疏稿 San yuen soo kadu. 圖中海錯疏 Xiu chung had ts'o soo. 伸業子 Shin mung tszè. 廣廣子解 Kwang ching tazè keaè. 機銘補註 Urh é ming poò choó. 歷學答問 Lell heð ta wan. 蘇氏濱龜 Soo shé yen é. 投發隨筆 T'ow ung sûy pelh. 風月堂雜識 Fung yuě t'âug tsă sh'ih. 學園餘力 Hēŏ poò yû ieǐh. 柳川詩纱 Wang chuen she ch'aou. 北郊配位尊西醬醋 Pih keaou p'ei wei taun re heang é. 骨髓辨正 Hwan lè pëen chíng. 大小宗通釋 Tá seadu tsung t'ung yǐh. 四書衆解 Szé shoo sŏ kesè. 耙元竪略 Kè yuên yaou liö. 紀元要略補 Kè yuến yaou lẽŏ poò. 山海經補註 Shan haè king poò choô. 海潮 輯 說 Haè chaôu tseIh shwŏ. 吾師錄 Woô szé lűh, 轉開資 語 Ts'ung heún chae yù. 恒產或言 Hǎu sáu sò yêu. 中星表 Chung sìng peaou. 木棉譜 Mǔh mëen poò.

宜齊野栗 E chae yay shing. 東原錄 Tung yuên luh. 文錄 Wǎn luh. 爾瓊漫盤 K'ò tũng mwán peǐh. 墨香錢鍋 Mǐh yu tsēèn pŏ. 氫里子葉 跌 Hoô lè tezú peĭh t'an. 洗砚虾& Sè yén sin lüh. 戦 康 即 閣 Yung t'àng ké wăn, 夏內史集 Hëak múy shè taseĭh. 易律乾坤整度 Yih wei këen kwan ta'ŏ t'oò. 易粹是類 謎 Yih wei she lúy mow. 供範統 - Húng fan t'ung yih. 說學齊經說 Shwǒ hēŏ chae king shwǒ. 辨定嘉靖大禮議 Pēén tíng kēa taing ta lè é. 儒林譜 Joô lín poò. 雲間第宅志 Yûu këen te taĭh ohé. 恥 智 Chè yêu. 修愿餘獨 Sew t'elh yû pêen. 太光解T'né yuên keaè. 潜量解 Tsëen heu kezè. 素 履 子 Sn6 lè tazè, 提奇經解Uh k'è king kesè. 元女經 Yuên neù king. 官縣綠 K'ăng ke lăh. 東鼻雜抄 Tung kaou tsă ch'aou, 茶餘客話 Ch'a yû k'ǐh hwá. 古今風點 Koò kin fung yaôu. 古今號 Koò kin yén. 整調語拾遺 Shing t'eaou poò sh'h ê. 古詩十玖首解 Koò she shǐh kèw show keaè. 易辞稽覽圖 Yǐh wei ke lan t'oô. 詩說 She shwo. 詩 疑 She e. 左氏蒙读 Teò she mûng k'êw. 匡恕正俗 K'wang mew ching sth. 島朝武功紀盛 Hwang ch'aou woo kung kè shîng. 山海經圖贊 Shan haè king t'oô tsan. 洪武四年登科錄 Húng woò szé nëðn tăng k'o lŭh. 社事始末 Sháy szé chè mõ. 激故述 Sung koó shùh. 南華經傳釋 Nân hwa king chuen shǐh. 經天該 King t'ëen kae. 城理古鐵獸Té lè koò king ko. 蘇沈夏方 Soo ch'in lëang fang. 一草亭目科全會 Yih ta'aou ting màn k'o tseuên shoo. 雲仙散錄 Yûn sëen san lüh. 燕魏雜記 Yéu weî tsă ké.

叩舷憑軾錄 K'ow hëen p'ing shǐh lùh.

受行讀稿 Keaou hîng t'elb kadu. 直養稿思 Ching juy kaòu leo. 拜經憶詩話 Paé king lôw she hwá. 正易心法 Chíng yǐh sin fă, 是校問 Heŏ keaou wân. 郊計 輪 諮 問 Keaou sháy té hĕă wǎu. 小國春秋 Seadu kwo ch'uu ts'ew. 小兒語 Sendu ûrb vù. 無小兒語 b th seadu ûrh yù. 辅螅考 Poó hwang k'aòu. 波南新語 Teen nân sin yù. 松 江 衞 歌 Sung këang keu kó. 松南樂府 Sung nan yǒ foò. 鐵鐵器 Yuen king shwo. 漢南潼藍綠 Teen nân yĩh k'éw lùh. 起聽松著竹鱸始末 Kè t'ing sung gan chữh loô chè mờ. 雜 詠 Teă yúng. 月山詩集 Yuĕ shan she tseYh. 月山詩話 Yuĕ san she hwá. 鐵山草堂詩合於 Leen shan ts'aou t'ang she ho ch'aon. 四輪軒詩鈔 Szé hwuy hēén she ch'aou. 杜詩雙聲疊 韻譜括畧 Teò she shwang shing t'ëš yùn poò kwö lëo. The following form a supplementary portion, added by 錢 熙 傳 Treen He-foo of Kinshan district in Keang-800, in the present century 尚書蔡傳考謨 Shang shoo ts'ă chuen k'adu wod. 畸胎答图 Té hëă tă wăn. 左氏轉 Teò she shíh. 樂縣考 Yǒ hiện k'aòn. 經義知新記 King é che sin ké. 漢西京博士考 Hán se king pǒ szé k'adu. 征南錄 Chíng nân lùb.

保越錄 Padu yuĕ lüh. 江表志 Kéang peacu ché. 三整新錄 San tsod sin luh. 河源耙略承备稿 Hô yuên kè lẽŏ ch'ing sew kadu. 南 敏 小 錄 Nân yǒ seadu luh. 泰山道里即T'aé shan tadu lè ké. 治 盎 新 方 Che koò sin fang. 方圖闖幽 Fang yuên ch'én yew. 弧矢啓眦 Hoo shè k'è pé. 祛疑說 K'eu e shwŏ. 高東溪集 Kaou tung k'e tseih. 遗注规 李 Seuèn choố kwei là. 選學糾何 Seuèn hëŏ kèw hô. 艇 濟詩話 T'ing chae she hwa. 卦本 圖考 Kwa pûn t'oô k'aòu. 杲溪詩經補注 Kadu k'e she king pod choć. 深衣考t Shin e k'adu wod. 春王正月考 Ch'un wâng chỉng yuế k'aòu. 魏氏補證 Wei shé poò ching. 河州最忠錄 Hò chow king chung luh. 江上孤忠錄 Këang sháng koo chung lith, 元故宫遗錄 Yuên hoố kung ê lăh. 楚南随维 Trod nâu sûy peih. 楚 尚 志 略 Tsoò t'ung ché leo. 中衙一与 Chung k'eu yǐh chỗ. 錢幣考 Tsëên pè k'nòu. 為寒論異 Shang hấu lún vĩh. 普法雅曾 Shoo fǎ ya yên. 庚子銷夏記校文 Kung tezè seaou hëá ké keaóu wăn. 辨言 Pëén yên. 青 滕 撥 錄 Ts'ing yên ts'ung luh. 五代宫嗣 Woo taé kung tezê.

XII. 指海 Chè haè.

This was compiled and published by 錢 熙祚 Tsëen He-tsoó of Kin-shan, in the Taou-kwang period.

禹貫山川地理圖 Yu kung shan chuen t'é lè t'oô.

詩說 She sliwo.

春秋胡氏傳辨疑Ch'un ts'ew hoô shé chuen pëen e-

孟子解 Măng tazè keaè.

奉天錄 Fung t'ëen luh.

炎微紀聞 Yeu keaou kè wăn.

M Keuž koo.

石經才 Shin king k'aòu. 天步 廣原 T'ëen pod chin yuên. 震澤 長語 Chin teth ch'ang yù. 易例 Yih lé. 六 藝 綱 目 Lüh e kang müh. 烈 皇勤 政 記 Lëë hwang k'în ching ké. 襄陽 守 城 錄 Sëang yûng show ch'îng lih. 剛 垣 奏 曦 Leang yuen tsow é.

十國宮調 Shǐh kwǒ kung tezê.

內閣小 譤 Nùy kǒ seaòu shǐh.

詞旨 Tszê chè.

靜安八詠集 Ts'ing gắn pă yũng tselh.

终参疏稿 Teaou tsow soo kaòu.

和熙州縣釋其儀圖 Shadu he chow hëén shih tëén é t'oò.

藤府 E foò,

艦 禮 釋 宮 增 注 E lè shǐh kung tsăng choò.

春秋說 Ch'un ts'ew shwŏ.

論語意原 Lún yù e yuen.

a 補正 Yùn poò chíng.

音學辨覺 Yin heo peen we.

大樂雜 記 Tá něč tsă ké.

西洋朝實典錄 Se yâng chaôu kung tëen lữh.

中西經是同異考 Chung se king sing t'ung é k'aòu.

東圖 鬱 說 Tung yuen ts'ung shwö.

列朝盛事 Leih chaou shing szé.

詩說 She shwo,

麗譜 Sǐh poò.

體說文記 T'ŭh shwŏ wăn ké,

嵐瀚河源考Kwan lun hô yuôn k'aòu.

呂氏雜記 Leù shé tsă ké.

激拳隨筆 Sow hwa sûy peYh.

易大誼 Yǐh tá e.

尚書地理今釋 Sháng shoo t'é lè kin shǐh.

字 跍 Tszé koo.

革除选史 Kih ch'oô yih shè.

翻數慘言附天變邸抄(Chaón yǒ ts'àn yên fuo tiểu piên tẻ ch'aou.

出塞和暴 Chữh sĩh kè leö.

史糾 Shè kèw

手臂錄 Shów pé lǎh.

左傳杜解補正 Tsò chuen too keaè poò chíng.

論語拾遺 Lúu yù shǐh ê.

帝王世紀 Té wáng shé kè.

異域錄 E yih luh.

楓 山語錄 Fung shan yù lǔh.

何博士備論 Hô pǒ szé pé lún.

職小編 Shǐh seadu pēen.

囊薇雜說Tsze weî tsă shwŏ.

文選 飲音 Wăn seuèn kow yin.

讚說文記 T'úh shwŏ wăn ké.

司馬法 Sze mà fă.

救命 警 Kéw ming shoo.

酆析子 T'ang sein tszè.

蘭子 Shang tazè.

满量法魏Ts'ih lëang fǎ é.

测量 異 同 Ts'ih lëang é t'ûng.

旬股 & Keú koò é.

李相國論事集 Lè sëang kwo lúu szé tselh.

唐才子值 T'ang tsaé tszè chuen.

吳桑竊筆 Woô shíng tạ'ĕĕ peǐh.

戲報 Hé hëá.

本語 Pùn yù.

春秋日食質疑Ch'an ts'ew jih shih chih e.

汝南遺事 Joò nân ê szé.

乘軽錄 Shing yaou lah.

獨 碧 Shǔh peǐh.

南宋古蹟考 Nan súng koð tseih k'aðu.

推南天文調補注 Hwae nân tren wăn heún poò chòo.

觝 不 觝 錄 Koo pǔh koo lǔh.

雅 記 Pelh ké.

九經誤字 Kèw king woo tazé.

訥溪奏騰 Nǔh k'e tsow é.

象廣首末 Sëáng taé shów mǒ.

于公德政即 Yu kung tih ching ké.

三魚堂日配 San yu t'ang jih ké.

博物志 Pǒ wǔh ché.

樂府指送 Yǒ foò chè mê.

存是錄 Ts'un shé luh,

辛巳泣斯錄 Sin sze k'eĭh k'e lŭh.

面部疏 Min poo soo.

事海將軍固山貝子功養綠 Nǐng haè tsëang keun koo shan pei tszè kung tseĭh lüh.

脈袂 刋誤 Mǐh keuĕ k'an woò.

鈍吟雜錄 T'ún yin tsă lúh.

陰符經考異 Yin foo king k'aòu é.

角辭鑑衡 Sew azê këén hăng.

漢書四城傳補注 Hán shoo se yǐh chuen può choò.

坤奥圖說 Kwăn yu t'oô shwò.

金石文字 記 Kin shǐh wǎn tezé ké.

明夷待訪錄 Ming e tae fang lih.

燕媛考 Yén ts'in k'aòu.

三糟紀事本末 San fan kè szê pùn mö.

先撥志始 Seen po ché che.

長春眞人西遊記 Ch'âng ch'un chin jfa se yew ké.

刀劍錄 Taou kēén lǔh.

楓子新論 Hwan tezd sin lún.

供武聖政紀 Húng woò shíng chíng kè.

首輔傳 Show foo chuen.

孔 裁 子 K'ung ts'ung tszè.

南華真經章句音義 Nan hwa chin king chi'ang keú yin é.

莊列十論 Chwang leih shih lún.

高士傳 Kaou szé chuen.

海道 經 Haè tadu king.

思隆典體記 Sze ling tëèn lè ké.

意林 E lin.

玉堂書記 Yǔh t'âng wei ké.

置澤 紅 閱 Chin tall kè wăn.

雖光錄 Năn kwang luh.

水龍 經 Shwùy lung king.

小山藍譜 Seadu shan hwa pod.

名 歷 Ming é.

孟子字義疏證 Mǎng tezê tezé é soo chíng.

晏子春秋 Gán tazè ch'nu ta'ew.

從征緬甸日記 Tsung ching mëen tëen jih ké. 傅子 Foó tazè.

蒙三十五學 Suh san shih woo keu.

傳輸隊 娶 Chuen shin pé yaou.

随维漫記 Sûy pelh mwan ké.

列仙傳 Leǐh sẽen chuen.

曲律 K'eŭh leŭh.

大唐郊祀錄 Tá t'âng keaou szé lüh.

龍沙紅略 Lung sha kè lēŏ。

多外雜點 Sǐh waé tsă shǐh.

少廣正預術內外篇 Shaou kwang ching fow shinh nuy waé pēen.

| 面雅 赞 Urb ya tsan.

山海經贊Shan haè king tsan.

毛鄭詩考正 Maou ch'ing she k'aou ching.

格卷奏稿 Kǐh gan tsow kaòn.

對數採原 Túy soó t'án yuên.

封氏聞見記 Fung shé wăn köen ké.

道德 襲經論 吳要義述 Taòu tǐh chín king lún piug yaou é shǔh,

燕樂考原 Yéu yǒ k'adu yuen.

經學 危 貫 King heo ohe yen.

體學巵言 Lé hĕŏ che yên.

暴產雜述 Luy gan tsă shuh.

道德真經傳 Taou tih chin king chuen.

陶膠居集 T'aou yin keu tselh.

守山園慶畫 Show shan ko ying kadu.

XIII. 守山閣蓋 書 Shòw shan kổ ts'ung shoo.

· This was compiled and published by **K** IF Tseen He-tsoo of Kin-shan in 1844, but the blocks were burnt during the insurrectionary troubles at Sung-këang.

昌設 Yih shwo.

易象鉤解 Yih seang kow kead.

易圖明辨 Yih t'oô mîng pëen.

具實設斷 Yu kung shwo twan.

三家詩拾讀 Sau këa she shǐh ê.

周禮疑義舉要 Chow lè e é keu yaou.

镰體釋寫 E lè shih kung.

議證釋例 E lè shǐh lé.

禮紀訓義揮言 Lè ké heún é teĭh yên,

春秋正智 Ch'un ta'ew ching chè.

左傳補注 Tsô chuen poò choó.

古戲會 Kuò wê shoo.

拿孟辨 Tsun măng pëen.

四會美輪集要 Szé shoo tsëen é tswan yaon.

律吕新論 Leun leù sin lún.

經 傳 譯 King chuen shǐh taxê.

唐 韻 考 T'ang yùu k'aòu.

古 韻 標 地 Koo yùn peaou chùn.

三國志辨誤 San kwǒ ché pëen woò.

宋季三朝政要 Súng ke san chaôu chíng yaou.

蜀 盤 Shuh këen.

春秋 別典 Ch'un ts'ew pëč tëèn.

咸淳遺事 Heen chun è aze.

大金甲伐錄 Ta kin teaóu fǎ lǔh.

平宋錄 Ping súng lǔh.

至元征緬鋒 Ché yuên ching mëen lüh.

招 捕 線 錄 Chaou poo tsung luh.

京口書藍傳 King kow k'e k'éw chuen.

照忠 錄 Chaou chung luh.

九國志 Kèw kwŏ ché.

越史略 Yuě shè leŏ.

吳郡志 Woo k'eun ché. 数海奥圖 Ling haè yu t'oô.

晏中水利警 Woo chung shwuv lé shoò.

四明它山水利備覽 Saé ming t'ó shan shwùy lé pé lán.

河防通 罐 Hô fang t'ung é.

膩 山 記 Leu shan ké.

廬山紀略 Leu shan kè lēŏ。

北道 刋 誤志 Pǐh taòn k'au woò ché.

河朔防古即 Hô số fang koò ké.

大唐西城記 Tá t'âng se yǐh ké.

職方外和 Chih fang waé kà.

七國考 Ts'eYh kwo k'aòn.

歷代建元考 Leǐh taé kēén yuên k'aòu:

荒政叢書 Hwang ching ta'ung shoo.

歷代兵制 Leih taé ping ché.

籀史 Ch'ow shè.

少 佚 外 傳 Shaòu ê waé chuen.

辨璐編 Pëén hwŏ pēen.

太白陰經 T'aé pǐh yin king.

守城錄 Shòw ch'fug luh.

練兵實紀 Lëén ping shǐh kè.

折默 龜 鑑 Chě yǒ kwei kēen.

脈經 Mih king.

難經集注 Nan king tseih choó.

新儀象法要Sin è sëáng fǎ yaou.

简本儀說 Kēén pìng è shwŏ.

釋蓋通憲圖說 Hwán kaé t'ung hōén t'oô shwŏ.

圖容 較 義 Yuen yûng keadu é.

艷庵新法 Heaon gan sin fă,

五星行度解 Woo sing hing t'oô kead.

數學 Soó hēŏ.

推步法解T'uy poó fá keaè.

李嚴中命書 Lè heu chung ming shoo.

略級子三命治息賦注 Lǒ lùh tszè san míng seaou sĕih foó choó.

天步道原 T'ëen poó chin yuên.

太衛神艦 T'aé ts'ing shîn kêen.

羯鼓錄 Kēč koò lǔh.

樂府雜錄 Yô foò taǎ lǎh.

辉 Ke king.

奇器圖說 K'ê k'é t'oô shwŏ.

諸器圖說 Choo k'é t'oô shwö.

量子 Yuh tazè.

尹文子 Yih wǎn tszè.

惟子 Shin tezè.

公孫龍子 Kung sun lang tszè.

人物志 Jîn wăh ché.

近事會元 K'in szé hwúy yuên.

端康細業雜記 Tsing k'ang sēang soô tsǎ

能 改濟 漫錄 Năng kaô chae mwán lüh.

鐵略 Wei lēŏ.

坦類通編 T'an chae t'ung peen.

類川語小 Hung chuen yù seadu.

委日齋裝鈔 Gaé jih chae ts'ung ch'aou.

日报齊擊即Jih sun chae pelh ké.

樵 香 小 記 Tseaou hēang seaòu ké.

日聞錄 Jih wăn luh.

玉堂喜話 Yun t'ang kea hwa.

古今姓氏會辨證 Koò kin síng shé shoe pēen chíng.

明息雜錄 Ming bwáng tsǎ lửh.

大唐傳載 Tá t'áng chuen tsae.

賈氏談錄 Koò shé t'an lüh.

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维 世 說 Sǔh shé shwǒ.

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型林詩話 Kwan lin she hwa.

绘師 錄 Yû sze lüh.

置漢 Tszè yuên.

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